Improvement of

In "Open Letter to the South," Dr. Moton Asks Bankers, Business Men, to Be Lenient With Farmers

10-17-31

Appeals for Consideration on Part of Those Who Have Dealings With Negro Farmers in the Present Season of Economic Need

Tuskegee Institue, Ala.—"In my judgment," said Principal R. R. Moton in an open letter to the South, "There is enough common sense and enough of the spirit of justice and fairness among the leaders of both races here in the South to settle whatever difficulties may arise without interference from the outside."

The letter, printed in full in several of the leading dailies of the South, and carried as a news story by the Associated Press, was an appeal to bankers, merchants and business men to be considerate in their dealings with their Negro farmers who may be unable to meet their obligations because of the low price of cotton.

Dr. Moton wrote as follows:

Open Letter to the South

The South is approaching what is for thousands of people, both black and white, the most critical time of the yaer. As everyone knows, a great part of the farming operations of the South are carried on by advance of money and supplies made in the spring of the year and continuing through the growing season. These obligations are so arranged as to mature in the midst of the harvest season. October 15 is the usual time for the maturing of notes and papers based on these operations.

Always a matter of serious concern to those involved, the approaching time of settlement this year is a matter of grave importance, patricularly to Negro farmers who, like all the rest of us, are involved in the economic depression which prevails throughout the country.

Appeal for Consideration

I am taking this means of making an appeal to bankers, merchants and other business men throughout the South who have made advances to Negro farmers, asking them to show the largest possible consideration to all those who are under obligations of this sort to them. It is already apparent that the cotton crop this year, though large, will not enable this class of farmers to settle their accounts. Because of the prevailing unsettled conditions there will be a temptation to many creditors to press their debtors to the utmost in obtaining satisfaction for advances made. The effect of such a course will mean grave suffering on the part of thousands of helpless women and children, besides men who are wholly without means, not only of meeting their obligations, but of sustaining themselves and their families during this depression. This will throw the burden of the support of these people upon the public, and add greatly to the confusion and distress which we must all face.

At the same time I want to make an appeal to all the leaders among my people, preachers, teachers, demonstration agents and the like, to urge all classes to be frugal during these hard times, and to seize every opportunity for honest employment however meagre the pay, and to take advantage of every legal means to meet the obligations which they have incurred, and where this is not possible, to see their landlords and creditors and make some definite arrangement with them for carrying over their obligations.

Times like these call for patience and consideration on the one hand and diligence and frugality on the other hand. Life in the South is built up on cooperation and good faith between black and white. And to my race it means as much as dollars and cents to have the confidence, goodwill and support of their white neighbors in every undertaking. This has never been more true than it is today.

Warning Against Communism

At the same time I want to sound a word of warning to my people against permitting themselves to be stirred up by agitators from outside, whether black or white, who come with plausible arguments and fair promises, creating suspicion and illwill between the races, with the ultimate purpose of making trouble, even to the point of destroying our government . It has been noted over and over again when those agitators appear and trouble begins they have a way of disappearing and leaving the ignorant and gullible to bear the burden and blame and suffering caused by their activities.

I believe that there is enough common sense among the laeders of both races in the South to adjust their problems and difficulties without the intervention of outsiders who know nothing of our local situation and care less for the genuine interests of either race.

In my judgment there never was a time when there was a greater disposition among thinking men and women of the white race in this section to manifest an attitude of justice and fairness towards my people than obtains today. With mutual confidence and goodwill, with patience and consideration, I am satisfied that all of the difficulties which we now face can be gone through without serious consequences to any of us. The indications are that there is an abundance of foodstuff in the South and that there is, besides, a disposition to treat all who have need with the utmost consideration. Besides which the federal government has already put in operation measures that are intended to take care of emergencies where ever they may occur. With patience and tolerance on both sides I am satisfied that we can face all the hardships that may present themselves without disaster.

Dr. Moton Warns About Radicalism

10-8-31

Calls On Negroes to Give a Deaf Ear to COMMUNISTIC TALK

Gives Out Open Letter to the South

obert R. Moton © A.N.P.

Tuskegee, Ala., Oct. 5—Calling on the Negroes of the south to turn deaf ears to the preachings of communist agitators and to seek solution of their economic troubles in counsel and cooperation with white southerners, R. R. Moton, president of Tuskegee Institute, Sunday addressed an "Open Letter to the South."

Dr. Moton urges upon creditors and landlords the advisability of leniency and mutual effort and understanding and advises members of his own race that agitators have a habit of disappearing when the harvest of their teachings is gathered and leaving the Negro to face the music alone.

His letter follows in full:

"Open Letter to the South"

"The south is approaching what is for thousands of people both black and white the most critical time of the year. As everyone knows, a great part of the farming operations of the south are carried on by advances of money and supplies made in the spring of the year and continuing through the growing season. These obligations are so arranged as to mature in the midst of the harvest for the maturing of notes and papers based on these operations.

"Always a matter of serious concern to those involved, the approaching time of settlement this year is a matter of grave importance, particularly to Negro farmers who, like all the rest of us, are involved in the economic depression which prevails throughout the country.

"I am taking this means of making an appeal to bankers, merchants and other business men throughout the south who have made advances to Negro farmers, asking them to show the largest possible consideration to all those who are under obligations of this sort to them. It is already apparent that the cotton crop this year, though large, will not enable this class of farmers to settle their accounts. Because of the prevailing unsettled conditions there will be a temptation to many creditors to press their debtors to the utmost in obtaining satisfaction for advances made. The effect of such a course will mean grave suffering on the part of thousands of helpless women and children besides men who are wholly without means not only of meeting their obligations but of sustaining themselves and their families during this depression. This will throw the burden of the support of these people upon the public, and add greatly to the confusion and distress which we must all face.

"At the same time I want to make an appeal to all the leaders among my people, preachers, teachers, demonstration agents and the like, to urge all classes to be frugal during these hard times, and to

seize every opportunity for honest employment, however meager the pay, and to take advantage of every legal means to meet the obligations which they have incurred and where this is not possible, to see their landlords and creditors and make some definite arrangement with them for carrying over their obligations.

"Times like these call for patience and consideration on the one hand and diligence and frugality on the other hand. Life in the south is built up on cooperation and good faith between black and white. And to my race it means as much as dollars and cents to have the confidence, good will and support of their white neighbors in every undertaking. This has never been more true than it is today.

"At the same time I want to sound a word of warning to my people against permitting themselves to be stirred up by agitators from outside, whether black or white, who come with plausible arguments and fair promises creating suspicion and ill will between the races, with the ultimate purpose of making trouble even to the point of destroying our own government. It has been noted over and over again when these agitators appear and trouble begins they have a way of disappearing and leaving the ignorant and gullible to bear the burden and blame and suffering caused by their activities.

"I believe that there is enough common sense among the leaders of both races in the south to adjust their problems and difficulties without the intervention of outsiders who know nothing of our local situation and care less for the genuine interests of either race.

"In my judgement there never was a time when there was a greater disposition among thinking men and women of the white race in this section to manifest an attitude of justice and fairness towards my people than obtains today. With mutual confidence and good will with patience and consideration, I am satisfied that all of the difficulties which we now face can be gone through without serious consequences to any of us. The indications are that there is an abundance of foodstaff in the south and that there is, besides, a disposition to treat all who have need with the utmost consideration. Besides which the federal government has already put in operation measures that are intended to take care of emergencies wherever they may occur. With patience and tolerance on both sides I am satisfied that we can face all the hardships that may present themselves without disaster.

(Signed) R. R. MOTON.

Tuskegee, Ala., Oct. 3, 1931."

Moton Warns South Anti-American Against Reds; Addresses Open Letter to Dixie

TUSKEGEE INSTITUTE, Ala.—"In my judgment," said Principal R. R. Moton in an open letter to the South Monday, "there is enough common sense and enough of the spirit of justice and fairness among the leaders of both races here in the South to settle whatever difficulties may arise without interference from the outside." Baltimore Md

The letter in full is as follows:

OPEN LETTER TO THE SOUTH

The South is approaching what is for thousands of people both black and white, the most critical time of the year. As everyone knows a great part of the farming operations of the South is carried on by advances of money and supplies made in the spring of the year and continuing through the growing season. These obligations are so arranged as to mature in the midst of the harvest season. October 15 is the usual time for the maturing of notes and papers based on these operations. 10-16-31

Always a matter of serious concern to those involved the approaching time of settlement this year is a matter of grave importance particularly to colored farmers who, like all the rest of us, are involved in the economic depression which prevails throughout the country.

Appeal to Whites

I am taking this means of making an appeal to bankers, merchants and other business men throughout the South who have made advances to colored farmers, asking them to show the largest possible consideration to all those who are under obligations of this sort to them. It is already apparent that the cotton crop this year, though large, will not enable this class of farmers to settle their accounts. Because of the prevailing unsettled conditions there will be a temptation to many creditors to press their debtors to the utmost in obtaining satisfaction for advances made. The effect of such a course will mean grave suffering on the part of thousands of helpless women and children besides men who are wholly without means, not only of meeting their obligations but of sustaining themselves and their families during this depression. This will throw the burden of the support of those people upon the public, and add greatly to the confusion and distress which we must all face.

At the same time I want to make an appeal to all the leaders among my people, preachers, teachers, demonstration agents and the like, to urge all classes to be frugal during these hard times, and to seize every opportunity for honest employment however meagre the pay, and to take advantage of every legal means to meet the obligations which they have incurred, and where this is not possible to see their landlords and creditors and make some definite arrangement with them for carrying over their obligations.

Diligence and Frugality

Times like these call for patience and consideration on the one hand and diligence and frugality on the other hand. Life in the South is built up on co-operation and good faith between black and white. And to my race it means as much as dollars and cents to have the confidence, good will and support of their white neighbors in every undertaking. This has never been more true than it is today.

Warns Against Reds

At the same time I want to sound a word of warning to my people against permitting themselves to be stirred up by agitators from outside, whether black or white, who come with plausible arguments and fair promises creating suspicion and ill-will between the races, with the ultimate purpose of making trouble even to the point of destroying our own government. It has been noted over and over again when these agitators appear and trouble begins, they have a way of disappearing, leaving the ignorant and gullible to bear the burden and blame and suffering caused by their activities.

I believe that there is enough common sense among the leaders of both races in the South to adjust their problems and difficulties without the intervention of outsiders who know nothing of our local situation and care less for the genuine interests of either race.

Goodwill

In my judgment there never was a time when there was a greater disposition among thinking men and women of the white race in this section to manifest an attitude of justice and fairness towards my people than obtains today. With mutual confidence and goodwill, with patience and consideration, I am satisfied that all of the difficulties which we now face can be gone through without serious consequences to any of us. The indications are that there is an abundance of foodstuffs in the South and that there is, besides, a disposition to treat all who have need with the utmost consideration. Besides which the federal government has already put in operation measures that are intended to take care of emergencies wherever they may occur. With patience and tolerance on both sides I am satisfied that we can face all the hardships that may present themselves without disaster.

TUSKEGEE INSTITUTE, Ala., Oct. 14, (By A. N. P.)—"In my judgment," said Principal R. R. Moton in an open letter to the south Monday: "There is enough common sense and enough of the spirit of justice and fairness among the leaders of both races here in the south to settle whatever difficulties may arise without interference from the outside." The letter, printed in full in several of the leading dailies of the south and carried as a news story by the Associated Press early this week, as an appeal to bankers, merchants and business men to be considerate in their dealings with their Negro farmers who may be unable to meet their obligations because of the low price of cotton. Courier

Besides being an appeal for relief from the burdens of the present economic depression, a considerable portion of the letter was devoted as a warning against the communist agitation in this section of the country. He advised the leaders among his people to warn the members of their race against permitting agitators from the outside, Communists and others, to stir up strife between black and white with counsels of violence. 10-17-31

Commenting on the purport of Dr. Moton's letter, the editor of the Atlanta Constitution, writes:

"The appeal by R. R. Moton, principal of Tuskegee Industrial Institute, hitherto known as the "Booker T. Washington School," was printed in the Constitution of Monday. It is so sensible, humane and timely as to challenge the attention and co-operative spirit of the white controllers of the south.

"Knowing that a major percentage of the cotton growers of the south are Negro tenants, renters and croppers, whose sole dependence for livelihood is upon the sympathy and justice of their white landlords, and the value of their labor dependent upon the price of the cotton crop.

"In such a depression dilemma there seems nothing in sight in the way of relief other than the humane leniency of those who hold the debts against the poor farmers. It is for that Dr. Moton appeals in language almost pathetic, and certainly rational and worthy of profound sympathy. He visualizes a great majority of the colored people in the south, unless treated with patience and liberality by their white creditor, going forth this winter in hunger and nakedness to be heavy and costly charges upon the charity of the south's communities and citizens."

"Something in the type of a quasi moratorium ought to be possible. It will go far to keep the farmers from despair and fearful want and form the foundation for a better and safer crop balancing in 1932. It is certainly worth trying."

RACIAL BODY WARNS Complains OF 'RED' ACTIVITIES 9-20-31

Negroes Being "Used" To Further Work in Alabama, People Are Told.

Atlanta Ga

The interracial commission Friday gave out a copy of a statement issued to the people of Alabama by a committee of white and negro leaders of that state warning that communist agitators, through pretending friendship for the negro, "are using him simply as a means to an end."

The committee urged that the white and negro people of Alabama should stand together, exercise the highest degree of self-control and seek mutual understanding through frank interracial conference.

Officers of the law were admonished to be "just, fair and impartial" and all were urged to "guard against condemning a whole race for the actions of a few of its criminal members."

Improvement of

MAJOR MOTON'S LETTER

Whip 10-17-31

Dr. R. R. Moton in an open letter to the south urges "patience and consideration" on the side of the white people and diligence and frugality on the part of the colored people. Dr. Moton further stated that "he believed that there is enough common sense among the leaders of both races of the south to adjust their problems and difficulties without the intervention of outsiders who know nothing of the local situation and care less for the genuine interests of the race." Just why Dr. Morton adheres to the opinion that outsiders, or people living out of the south should not intercede is beyond our comprehension. Northern colored people have been extremely active in fighting for Federal intervention against lynching, against peonage, the crop lien system, the commissary practices and in fact against all of the multifarious iniquities perpetrated against our people. The northern whites intervened to build up our schools, to establish our charities and to abolish slavery. If there has ever been any indication on the part of southern whites to give the colored people substantial political and economic equality we have yet to see it. The open letter of Dr. Moton is merely an incoherent jargon of words without frankness and courage. It retrenches the white man in his disposition to exploit us and it reinforces the inferior complex of our people. Dr. Moton, who is hampered by his living in the south would better serve his people by saying nothing and writing nothing. No liberal minded person believes that the south will give our people a square deal without pressure from without. We believe that even Dr. Moton really thinks and believes otherwise.

Major Moton Makes Plea For The Farmers Of Dixie

Whip 10-17-31

TUSKEGEE INSTITUTE, Ala. Oct. 14 — (ANP) — "In my judgment," said Principal R. R. Moton in an Open Letter to the South Monday, "There is enough common sense and enough of the spirit of justice and fairness among the leaders of both races here in the sout to settle whatever difficulties may arise without interference from the outside." The letter, printed in full in several of the leading dailies of the south and carried as a news story by the Associated Press early this week, was an appeal to bankers, merchants and business men to be considerate in their dealings with their Negro farmers, who may be unable to meet their obligations because of the low price of cotton.

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NEW YORK AMSTERDAM
Tuesday, October .., 1931

Moton for Leniency To Colored Toilers

TUSKEGEE, Ala., Oct. 5. (AP). —Dr. E. R. Moton, principal of Tuskegee Institute, disclosed today that he has addressed letters to bankers, merchant and other business men of tee South, asking leniency for colored farmers in settling their obligations this year.

FROM A NEGRO CITIZEN

Editor The Advertiser:

I am interested in your recent editorial concerning false rumors of negroes "rising." "An enemy hath done this." An enemy to colored people as well as to the white race.

Race relations in this city have always been cordial, and thoughtful negroes as well as whites desire them to remain cordial and friendly. We see no reason (hidden or visible) why there should be any disturbance between the races, and so it is utterly absurd to entertain for one moment unfounded rumors of Negroes "rising." Let it be known that the only and surest way for an individual or race to "rise" is by being industrious, law-abiding, God-fearing and living the Golden Rule.

Negroes would certainly have nothing to gain by rising, and it is simply pernicious and silly gossip. We are all God's children, and we must and will work out our problems in the light of human understanding and brotherhood.

OSCAR E. SAFFOLD.

Moton Calls Upon Negro Farm Masses To Starve Submissively

Situation

10-17-31 New York, N.Y.

In "Open Letter to South" He Attacks Communists Viciously

BIRMINGHAM, Ala. — In an open letter to the South, appearing in the press of the white ruling class as well as in local Negro papers, Principal R. R. Moton, of Tuskegee Institute, acting as an agent for bankers and landlords, sets forth a program for the submissive acceptance of terrible starvation and oppression for the Negro farm masses.

Fearing a struggle on the part of the Negro croppers and farm laborers for larger portions of the crop and food advances over the winter at settlement time this year (about October 15), Moton submissively begs of "the bankers, merchants and other business men throughout the south who have made advances to Negro farmers to show the largest possible consideration" in the collection of the debts.

Conveniently ignoring the facts — that the white bankers, landlords and merchants take the entire crop from the tenants and arrange their accounts so that the cropper still finds himself in debt, that at settlement time this year the creditors are going to take the last bit of the crop from the tenants, as well as work animals and tools, that they have already cut off the food allowances as far back as July first — Moton appeals to the vicious oppressors of the Negro toilers for "consideration."

Deceiving the Masses

The aim of this open letter is not actually to obtain this "consideration," but to attempt to deceive the Negro rural masses into the belief that they can expect "consideration" from the white ruling class, other than what they have already received — starvation. By placing such false hopes in the Negro croppers, Moton hopes to be able to avert an organized mass struggle of Negro and white tenants and poor farmers for cash settlement and for real relief.

"Life in the South is built up on cooperation and good faith between black and white," continues Moton in his letter. "In my judgment there never was a time when there was greater disposition with thinking men and women of the white race in this section to manifest an attitude of justice and of fairness towards my people than obtains today."

The Final Thrust

Remembering that when Moton refers to "thinking men and women of the white race," he means the white ruling class — Judge Hawkins of Scottsboro, Governor Miller of Alabama, Chief of Police McDuff of Birmingham, and their like — one wonders how he can place so outright a lie on paper. The Scottsboro frame up, the Camp Hill massacre, the Birmingham lynch frame up, and hundreds of other atrocities against the Negro people are committed by these "very thoughtful whites."

And then Moton makes his final thrust. "At the same time," he writes, "I want to sound a warning to my people against permitting themselves to be stirred up by agitators from outside (Communists.—Editor), whether black or white."

He goes on to repeat the usual strip of lies about how the Communists stay long enough to get "ignorant and gullible" people into trouble and then disappear, the usual lies out of whole cloth broadcast by the N A A C P. The purpose of Moton's letter becomes fully evident. He is calling upon the masses of starving Negroes to submit peacefully to slow death by starvation, to reject a struggle against starvation, to refuse to follow the leadership of the Communists in the organization of Share Croppers Unions and struggle for life.

SILLY RUMORS ABOUT RACE CLASHES

8-26-31 Montgomery

Who has not heard an assortment of wild and incredible rumors about clashes between whites and blacks that have already occurred or are scheduled to occur on this or that date in the near future?

There is, of course, no basis for any of these rumors, especially is there no basis for any rumor regarding what is expected to happen in future on a certain date: but because the rumor itself is a possible source of danger, The Advertiser has thought it well to take some notice of it, in view of the persistency and urgency of the yarn.

The tale is false and nonsensical, and is not to be credited by any sensible person, white or black.

This is an appropriate occasion to say that at such times as these when men are unemployed and hungry, and when many are besieged by unscrupulous propagandists who would stir up strife and discord by the preaching of vicious doctrines, it behooves every responsible person, both white and black, to nail all idle and disturbing rumors regarding race relations, and to demand of every rumor-monger the authority for his tale. Silly gabble should be discouraged by every proper means.

Race relations in Montgomery are normal, that is, friendly and cordial. There is poverty here among both whites and blacks. Poverty, now as ever, is a common problem. It is to be faced bravely and patiently by all who suffer from it, not less by one group than another. Measures for the relief of distress must be taken by those who have means to give, whether they be white or black. The strong of both races must help the weak of both races. Prejudice and hatred have no place in the hearts of men and women who are battling with common misfortunes.

Whoever by act or word undertakes to capitalize and encourage race prejudice and class hatred is an enemy of law and order, an enemy of the common good, an enemy of his fellow man, and should be scorned by all persons of good will and ordinary sense.

IN APPRECIATION OF THE NEGRO

Editor The Advertiser.

May I express my appreciation of some features of The Advertiser's policy that seem to me particularly opportune in this time of tense feeling between the races? In the first place, I think your editorial in response to the criticisms of Alabama's courts showed a marked restraint; again in yesterday's paper appeared in prominent place a well written article on a negro young peoples religious conference. Then, too, I have noted with appreciation the appearance in Mrs. McKinney's column of poems written by Negroes. The only criticism of this last is the fact that few people know that Countee Cullen, the author of "Carolina Dusk," is a Negro and so the significance of her choice was lost to most people. "The Mask" by Paul Lawrence Dunbar would have meant more since he is better known but the printer managed to conceal the author's identity by changing the signature to "Paul Lawrence Duncan." The poem itself, had it been understood as coming from a Negro, would have brought a very illuminating slant on the modern Negro's character.

I believe that just now The Montgomery Advertiser has the opportunity of its entire history for a fine, constructive piece of work in bettering conditions as they exist here in Alabama. You can influence us and lead us to ruin or you can call us to the calm study of facts and the stand for right and justice that should characterize our citizenship.

We say the newspapers carry what people want but I believe they can train us to want better things be relegating crime to obscure corners just now, especially crimes committed by Negroes.

We know, of course, that there are distinct classes among the Negroes as among the whites. It must be crushingly humiliating to these fine, law-abiding colored citizens of ours to have the crimes of the vicious class of their race emblazoned in big head lines on the front pages of every paper they pick up; while on the other hand the achievements of the better class are usually relegated to the space between the obituaries. This has been so generally the custom is the reason why I noticed particularly The Advertiser's placing in Sunday's paper of the Negro Young People's Conference.

Might it not be well to run at odd times in conspicuous places stories of Negro achievements? There are some. Many of which read like romance; but few white people know them. I am an Alabama woman, graduate of the University of Alabama, and like all Southerners congratulated myself on "knowing the Negro". It was only when I began to make a serious study of the better class of Negroes that I realized that this "superior knowledge of the Negro" was a delightful bit of fiction with which we innocently regale ourselves.

Speaking of romance—what can be more romantic than the story of Dr. Carver right here in our very midst. Born a slave, today an honorable member of the Royal Scientific Society of London? How few of us know the world reach of the activities of this earnest black citizen of Alabama at once one of the simplest and wisest of earth? Today seeking a milk formula for the nourishment of babies in the African Congo; tomorrow giving his time and energy to the discovery, at the request of Gandhi, for a more adequate and economic food supply for India; and always, untiringly giving himself to the agricultural interests of the South. Limited in means and equipment he works when he might have accepted Edison's offer of more money and laboratory equipment that would have made his task easier and his work more appreciated—A citizen he is of whom Alabama has a right to be proud. Doubtless there are others. Wouldn't it be lots of fun to seek them out and bring them to light. And lots more profitable and peace producing than the frantic crime hunt that most of our papers indulge in whether the perpetrator be in Timbrector, Siam, China, Chicago, or Alabama.

Thank you for the space this may take. Yours for a better understanding and appreciation of our entire citizenship, colored and white, one of the other. MARY De BARDELEBEN

Shorter, Ala.

Improvement of Moton's Open Letter To The South

The South is approaching what is for thousands of people both black and white the most critical time of the year. As everyone knows a great part of the farming operations of the South are carried on by advances of money and supplies made in the Spring of the year and continuing through the growing season. These obligations are so arranged as to mature in the midst of the harvest season. Oct. 15 is the usual time for the maturing of notes and papers based on these operations.

Always a matter of serious concern to those involved the approaching time of settlement this year is a matter of grave importance particularly to Negro farmers who, like all the rest of us, are involved in the economic depression which prevails throughout the country.

I am taking this means of making an appeal to bankers, merchants and other business men throughout the South who have made advances to Negro farmers, asking them to show the largest possible consideration to all those who are under obligations of this sort to them. It is already apparent that the cotton crop this year, though large, will not enable this class of farmers to settle their accounts. Because of the prevailing unsettled conditions there will be a temptation to many creditors to press their debtors to the utmost in obtaining satisfaction for advances made. The effect of such a course will mean grave suffering on the part of thousands of helpless women and children besides men who are wholly without means, not only of meeting their obligations but of sustaining themselves and their families during this depression. This will throw the burden of the support of these people upon the public, and add greatly to the confusion and distress which we must all face.

At the same time I want to make an appeal to all the leaders among my people, preachers teachers, demonstration agents and the like to urge all classes to be frugal during these hard times, and to seize every opportunity for honest employment, however meager the pay and to take advantage of every legal means to meet the obligations which they have incurred and where this is not possible, to see their landlords and creditors and make some definite arrangement with them for carrying over their obligations.

Times like these call for patience and consideration on the one hand and dilegence and frugality on the other hand. Life in the South is built up on cooperation and good faith between black and white. And to my race it means as much as dollars and cents to have the confidence, goodwill and support of their white neighbors in every undertaking. This has never been more true than it is today.

At the same time I want to sound a word of warning to my people against permitting themselves to be stirred up by agitators from outside, whether black or white, who come with plausible arguments and fair promises creating suspicion and ill will between the races, with the ultimate purpose of making trouble even to the point of destroying our own Government. It has been noted over and over again when these agitators appear and trouble begins they have a way of disappearing and leaving the ignorant and gullible to bear the burden and blame and suffering caused by their activities.

I believe that there is enough common sense among the leaders of both races in the South to adjust their problems and difficulties without the intervention of outsiders who know nothing of our local situation and care less for the genuine interests of either race.

In my judgment there never was a time when there was a greater disposition among thinking men and women of the white race in this section to manifest an attitude of justice and fairness towards my people than obtains today. With mutual confidence and goodwill, with patience and consideration, I am satisfied that all of the difficulties which we now face can be gone through without serious consequences to any of us. The indications are that there is an abundance of foodstuff in the South and that there is, besides, a disposition to treat all who have need with the utmost consideration. Besides which the Federal Government has already put in operation measures that are intended to take care of emergencies wherever they may occur. With patience and tolerance on both sides I am satisfied that we can face all the hardships that may present themselves without disaster.

R. R. MOTON.

Tuskegee, Ala., Oct. 3, 1931.

R. R. MOTON WARNS AGAINST RADICALS

Tuskegee President Urges Negroes and Whites To Mutual Forbearance.

TUSKEGEE, Ala., Oct. 1.—Calling on the negroes of the south to turn deaf ears to the preachings of communist agitators and to seek solution of their economic troubles in counsel and co-operation with white southerners, R. R. Moton, president of Tuskegee Institute, today addressed an "Open Letter to the South."

Dr. Moton urges upon creditors and landlords the advisability of leniency and mutual effort and understanding and advises members of his own race that agitators have a habit of disappearing when the harvest of their teachings is gathered and leaving the negro to face the music alone.

His letter follows in full:

"Open Letter to the South."

"The south is approaching what is for thousands of people both black and white the most critical time of the year. As everyone knows, a great part of the farming operations of the south are carried on by advances of money and supplies made in the spring of the year and continuing through the growing season. These obligations are so arranged as to mature in the midst of the harvest season. October 15 is the usual time for the maturing of notes and papers based on these operations.

"Always a matter of serious concern to those involved, the approaching time of settlement this year is a matter of grave importance, particularly to negro farmers who, like all the rest of us, are involved in the economic depression which prevails throughout the country.

"I am taking this means of making an appeal to bankers, merchants and other business men throughout the south who have made advances to negro farmers, asking them to show the largest possible consideration to all those who are under obligations of this sort to them. It is already apparent that the cotton crop this year, though large, will not enable this class of farmers to settle their accounts. Because of the prevailing unsettled conditions there will be a temptation to many creditors to press their debtors to the utmost in obtaining satisfaction for advances made. The effect of such a course will mean grave suffering on the part of thousands of helpless women and children besides men who are wholly without means, not only of meeting their obligations but of sustaining themselves and their families during this depression. This will throw the burden of the support of these people upon the public, and add greatly to the confusion and distress which we must all face.

"At the same time I want to make an appeal to all the leaders among my people, preachers, teachers, demonstration agents and the like, to urge all classes to be frugal during these hard times, and to seize every opportunity for honest employment, however meager the pay, and to take advantage of every legal means to meet the obligations which they have incurred, and where this is not possible, to see their landlords and creditors and make some definite arrangement with them for carrying over their obligations.

"Times like these call for patience and consideration on the one hand and diligence and frugality on the other hand. Life in the south is built up on co-operation and good faith between black and white. And to my race it means as much as dollars and cents to have the confidence, goodwill and support of their white neighbors in every undertaking. This has never been more true than it is today.

"At the same time I want to sound a word of warning to my people against permitting themselves to be stirred up by agitators from outside, whether black or white, who come with plausible arguments and fair promises creating suspicion and ill will between the races, with the ultimate purpose of making trouble even to the point of destroying our own government. It has been noted over and over again when these agitators appear and trouble begins they have a way of disappearing and leaving the ignorant and gullible to bear the burden and blame and suffering caused by their activities.

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"In my judgment there never was a time when there was a greater disposition among thinking men and women of the white race in this section to manifest an attitude of justice and fairness towards my people than obtains today. With mutual confidence and goodwill, with patience and consideration, I am satisfied that all of the difficulties which we now face can be gone through without serious consequences to any of us. The indications are that there is an abundance of foodstuff in the south and that there is, besides, a disposition to treat all who have need with the utmost consideration. Besides which the federal government has already put in operation measures that are intended to take care of emergencies wherever they may occur. With patience and tolerance on both sides I am satisfied that we can face all the hardships that may present themselves without disaster.

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Race Relations-1931

Alabama

Improvement of.

THE INTER-RACIAL COMMISSION AND FELLOWSHIP

The Inter-Racial Commission of Alabama, just closed in Birmingham held what may be regarded as a very fine session, and its findings and pronouncements should bring about better fellowship and relations for the year 1931.

Since the World War we have lost much ground that was once gained in the direction of race relationship. There is no organization in all America that could be encouraged and supported to better advantage than the race relationship organization.

The meeting here was well attended, and was composed of men and women of outstanding character. How well and how thoroughly we are approaching the problems confronting the two races in America through this commission has been many times questioned, but there can be no question raised against the idea, and the purpose of such a commission. That it will take time to develop the idea into a giant-like movement is to be expected. There are questions of local concern that many of us believe should be approached, and done so with the most frank and most honest expressions possible. To reach conditions with any thought of remedying them, there must be a frank, and a fair, exposure of them. The commission itself must be so fortified with facts on prevailing conditions that no argument or counter expression can divert it from its course or dull its spirit or interest in what it knows to be right.

It would appear now that the commission is only a training school preparatory to the real attack to be made. Certainly we need not hope for any substantial results unless the commission itself can face the situation and meet the conditions as they are. Each member must be fair with the other fair enough to state the prevailing conditions without bias or abashment.

We unhesitatingly give our approval to any movement that seeks to protect the interest of humanity. The Inter-racial Commission of the South has a program of this kind. It needs a more thorough backing and better cooperation of the law enforcing agencies, men of character and reputation. It may serve a better purpose in its educational program than may be expected of the strict political use of the ballot. It in a large sense serves to make people intelligent as to the rights of individuals and races, and there is no nobler venture.

The primary object of the Inter-racial Commission, as we understand it, is to create a better understanding with the human families of the South, to create a better feeling between races, to establish a sympathetic relation for and with all people, to be in every sense helpful and not in any way destructive, to encourage the good and to condemn the wrong, to establish a larger friendship, and to destroy as nearly as possible inhuman and ungodly prejudices. To accomplish its purpose it must have the backing of men of character, intelligence, and independence. It is to establish a sensible and constructive fellowship. No organization is more able to lead in this direction than the State Inter-racial Commission that has just closed its annual meeting here this week.

Christ came to make us a band of brothers and sisters, to break down the barriers and welcome all into the Father's home. Fellowship is life, and the lack of fellowship is death. Fellowship is heaven, and the lack of fellowship is hell. And, the deeds which we do on earth, it is by fellowship that we do them.

No program is to be more encouraged than the program of good will and fellowship.

THE INTERRACIAL MOVEMENT AND ITS BROADER PURPOSES

(From The Birmingham News)

Of more than passing significance is the annual meeting of the Interracial Commission of Alabama, on Tuesday. Organized primarily as a movement toward broad cooperation between white and colored people, these leaders of both races have in mind also the unlikeness that exist between these people. Alabamians who have been inclined to believe that the efforts of these high-minded sociologists are toward altering the social status that exists, might well attend some of these conferences now being held in our midst. What is contemplated is the furthering of economic justice toward our colored neighbors, of improving their conditions generally, of removing the noisome slums in which they all too frequently dwell, of eliminating preventable diseases among them, and of obtaining for them exact justice under the laws of our land.

Reports of officers and chairmen of the several groups associated in this movement should be highly illuminating to our people unfamiliar with the cooperative efforts now fairly under way to enable Southern white and black people to dwell together amicably. Much has been done, but much is still to do. What the masses of our people need most to do is to understand the breadth and humaneness of the purposes of the Alabama Interracial Commission. It needs but a little more enlightenment, a little more consideration, a little more loving-kindness to discern that the Southern whites have been tardy in according economic and legal justice to the Negro people. They do not need coddling. For the most part, they should be allowed to work out their own salvation. But they need guidance and direction in sanitation, in conservation of the youth of their race from the corroding influences of the gutter, and in all ways to lift themselves as far as is possible out of the sloughs of ignorance and inertia.

COLORED RELIEF ORGANIZATION IS DOING MUCH WORK

The colored people of Atmore have perfected a relief organization among themselves under the leadership of Rev. W. A. Jones, as chairman, and already are shouldering the burden to relieve the most needy conditions among the colored people.

The association was organized with about twelve and in one week's time has grown to a membership of about fifty-two.

"We are well pleased with the cooperation of our own race,' stated Rev. Jones. "We have solicited every colored merchant and they have fallen in line with the relief work and have given large amounts of groceries to aid in this work of helping those who are unemployed and actually in need of immediate assistance. We have canvased the rural districts and have been given corn, potatoes, meat, lard, peas, greens and rice, and it has enabled us to care for eight families who are unable to find employment of any kind. These people are anxious to work, and we are asking our white friends, who might have odd jobs to give them, to kindly do so.

"We are very grateful to the white people for what they have done for our people, but we feel that they, too, have their problems and we are trying not to worry them with our burdens until we have done what we can. We are trying to not allow any one to go hungry if it is in our power to prevent it, and when we cannot relieve such a condition, then we will call on our white friends to help us.

"We had Rev. Van. W. Edwards with us at our meeting and he gave a splendid talk which was a great help to us.

"We are asking our friends to give us any old clothes and shoes that they might have as we have more than twenty children who are in need of clothing. My wife has charge of the sewing club and will cut and fit any garment so it can be used," stated Rev. Jones.

"We want to thank Mr. Lisles for grinding our corn free of charge."

The association will meet Friday evening, at which time they will care for those in need this week. Any donations will be greatly appreciated

Flower Gardens Of George Ward's Home Are Inspected

Several hundred negroes visited the flower gardens at Vestavia, the home of George B. Ward, on Shades Mountain, Sunday afternoon. Mr. Ward said the storm prevented the arrival of more visitors.

This inspection planned for negro flower lovers has been made an annual event by Mr. Ward.

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HERALD-TRIBUNE

AUG 30 193

Inter-Race Movement Takes Root in Atlanta

Key to Solution Found in Co-operation as Practiced in Georgia, Says Investigator

Education There Gaining

Many Institutions Providing Opportunities for Negroes

This is the third of a series of articles on the subject of Negro migration from the South by the Rev. Henry Hugh Proctor, D. D., pastor of the Nazarene Congregational Church, Brooklyn, and secretary of the National Convention of Congregational Workers Among Colored People, who is now in the South making a special investigation of the causes and results of this migration.

By Henry Hugh Proctor

ATLANTA, Aug. 25.—In the sense that Paris is France, Berlin, Germany, London, England, New York, America, so is Atlanta the South. She is a unique city, sitting on more hills than ancient Rome. She is too near the stars for a flood, being more than 1,000 feet above the level of the sea and too far North for a Southern epidemic. She enjoys one of the most delightful climates in all the world, being a summer resort for those farther South and a winter resort for those farther North. The commercial center of the Southeast, she sits like a goddess, with one hand on the coffers of the East and the other on the products of the South. Every great business house in the North has a sub-office in Atlanta, so that she has more skyscrapers than any other city of her size in the nation. She is the distributing center for the automotive industry of the South, and her narrow streets are more congested than those of the metropolis.

With a population of 300,000, one-third of her people are colored. In her white population, there is a strong infusion from the North, and there is a minimum of the white aristocracy of the South, as in Macon, Savannah, and Charleston, for instance. She is not far from the geographical center of the Negro population of the United States, now moving northward to the vicinity of Chattanooga, Tenn. She is the acute angle of the far-flung battle line for racial readjustment in America, and is an ideal place for the study of the greatest migratory movement in the history of a race.

Plan Is Achieved

Here on September 22, 1906 (the anniversary of the Emancipation Proclamation by Lincoln), there broke out the famous Atlanta Riot. Through a false rumor, fanned into flame by rival newspapers, there was engendered a racial clash. This put the racial groups into hostile camps, out of which grew the inter-racial movement in America. It happened in this way. While engaging to console the poeple of my flock I received a summons from a young white lawyer, C. T. Hopkins, a native Southerner with Northern training, to come to his office. We talked until the stars came out, and the upshot of it all was that each brought two more of his own race to a joint meeting, and these six called others until a group was organized which broke the backbone of the riot and restored peace to the disturbed city. Eventually other cities adopted this plan for constructive effort, and today there is an organized movement working on this line with headquarters at Atlanta and New York.

Without doubt this is the key to the solution of the problem of the races, not only in the South but in the North, and in all other places in the world where white and black come together in large numbers. Under the leadership of Dr. W. W. Alexander, white, in Atlanta, and Dr. G. E. Haynes, colored, in New York, things have been done that each could not have done working alone. "One shall chase a thousand and two put ten thousand to flight." The plan is now in operation in Africa.

Ku-Klux Klan Revived

In reaction, however, from this movement there was revived, in Atlanta, the old Ku-Klux Klan, which originated in Pulaski, twelve miles from where I was born. It was revived to offset the inter-racial movement and to curb the spirit of the colored doughboy just back from France. It flourished like a green bay tree for a while, spreading its branches north and south. But the ax of the American spirit has been laid to the root of the tree and its branches have withered away. Its false glory has departed and I find none boasting of erstwhile membership in the defunct organization, whose chief motive seemed to have been gain from the membership fee.

Atlanta has an unusually fine group of colored people. They constitute a city within a city and racial friction thereby is minimized. Within the segregated group there are preachers, teachers, postal employees, business men and women, bankers, lawyers, doctors, real estate men, etc., all their own. There are churches, schools fraternal organizations, Y. M. C. A., Y. W. C. A. and other social agencies, out of which grows perhaps the finest social group of Negroes anywhere in the country.

Education Gains

One reason for this is the fine educational facilities centered here through the hand of private philanthropy. Colleges for colored youth crown the encircling hills of the city like bonfires of living light. The African Methodist Episcopal Church, largely through the gifts of washerwomen, put Morris Brown College on one hill; the Methodist Episcopal Church, through the cooperation of black and white, established Clark University and the Gammon Theological Seminary on another eminence; Northern white and Southern colored Baptists erected Spelman Seminary and Moorehouse College on another elevation; Congregationalists set Atlanta University on the remaining military fort, where formerly belched the guns in that war which inspired Sherman to give such a lurid definition to the fratricidal conflict.

Today, however, the work of education for the Negro people of the South is passing from the hands of the church to that of the great financial foundations of New York City. These have chosen four centers for the higher culture of the race—Washington, New Orleans, Atlanta and Nashville. Here denominational competitive institutions are to be affiliated, unified and adequately endowed to provide that culture for colored students they have hitherto been compelled to seek in the North. Here in Atlanta, the Spelman Seminary, Moorehouse College and Atlanta University have been federated into one great school, with Dr. John Hope, widely known colored educator, as leader.

Visited by Three Presidents

Singularly enough, there is a colored church in the heart of every great city in the United States. The First Congregational Church of Atlanta, the Rev. W. J. Faulkner, pastor is located in the center of this city, not far from where the first shot of the Civil War struck, killing a little white girl. This church consists of some of the best colored people of the race and they are noted for their industry, thrift and culture. Bruce Barton spoke of it as "a church that saved a city." It stands as a sort of Christ of the Andes between the races. Three Presidents of the United States have visited it—Messrs. Taft, Roosevelt and Coolidge. I was its pastor twenty-five years.

One of its most noted members was the late Alonzo Herndon, who left an estate of more than $2,000,000. He always confessed that he got his start from a sermon he heard in this church from a Yankee minister, who extolled the value of industry, thrift and temperance as a means of prosperity. He began with a barbershop; then he acquired a real estate consisting eventually of nearly three hundred parcels, and, finally, an insurance company. His son, Norris, trained at Atlanta University and Harvard, carries on his work. When he died, the whole city put on mourning and a long line of carriages followed his body to the cemetery.

This spirit of progress is not confined to Atlanta, but extends to the environs round about. At Covington for instance, Mrs. Dina Watts Pace, one of the noblest women of the race, operates a home for neglected boys and girls, and has turned out, with the cooperation of the schools, some of the most prominent and progressive colored youths of today. One of these is Harry Pace, head of one of the leading insurance companies for the race in Chicago. At Augusta, Miss Lucey Laney has established a school for the culture of colored youth, some of whom graduates are now prominent in the life of the race in New York City. Near Athens, I find the Teacher Training and Industrial Institute, established and carried on by Mrs. Judia Jackson Harris, wife of Professor Samuel Harris, supervisor of the Colored Public Schools of Athens. This school is a center for the community and teaches its people how to buy land and to utilize local products for the service of the home.

Athens, where once the Ku-Klux Klan was powerful, has a strong interracial movement. It is the center of the State University for whites, and there is a fine feeling between the white and colored races. In the Knox Institute, established by the American Missionary Association of New York City, a faculty from the University of Georgia teaches a summer school for colored teachers and credits are given them by the University of the State. In this same building the Rev. S. J. Mayfield, student pastor of the First Congregational Church, carries on a work of social service for colored youth in which he has the co-operation of the best white people of the city, especially the teachers and officers of the State University. This is the home of Hall Johnson, the noted choir leader of New York.

Despite all these things, however, there occurred one of those unfortunate incidents which create unrest among the colored people and account for one of the contributory causes of the Negro migratory movement. Young Hubert, member of a fine colored family, was slain on the campus of one of the colored colleges of Atlanta by white ruffians. Although he was proved innocent of the false charge of insulting white women, his assailants were given light penal sentences, despite the active intervention of the inter racial committee.

Years ago, I recall that one of the counties in the Black Belt of the State always sent a colored man to the State Legislature, but in recent years the county has been politically gerrymandered so that this now is forestalled.

Although the colored people form one-third of the population of the South, there is not a single colored man in any State legislature of the South. And when one looks at the National Congress and sees only one Negro Congressman, and he from Illinois, one can understand why those of a race who long for political freedom and civic equality should be dissatisfied with conditions in the South.

In my next article I shall write from Nashville, Tenn., the Athens of the South, after having gathered some data from the backwoods of Tennessee, where I first saw the light, and to sum up some compulsions of the whole situation I have been coming to on this journey through characteristic sections of the South for more than a thousand miles.

Race Relations-1931

"America's Tenth Man" Prize Awards.

Improvement of

AWARDS GIVEN IN "TENTH MAN" COMPETITION

4-30-31

FOUR THOUSAND PUPILS IN A HUNDRED SCHOOLS STUDY NEGRO'S PART IN AMERICAN HISTORY—COLORED GIRL AMONG WINNERS

Washington Herald.

Atlanta, Ga., April:—The Commission on Interracial Cooperation today announced the award of two prizes of fifty dollars each to the R. J. Reynolds high school, Winston-Salem, N. C., and the senior high school of Kirksville, Mo.; also the award of four prizes of twenty-five dollars each to four high school students—Paul F. Mickey, of the Reynolds high school, Lester Hobbie, of the Kirksville high school; Mahala Ashley, of State Teachers College, great colored school at Montgomery, Ala.; and Jennie Mae Rosson, of North Side high school, Fort Worth, Texas. The two schools awarded prizes were winners in a similar competition last year.

The prizes were given in connection with a high school project sponsored by the Commission, entitled "America's Tenth Man" and featuring the study of Negro contributions to American life and history. The school prizes were awarded for the most effective use of the project in the schools as a whole; the individual prizes were for the best thousand-word papers on "America's Tenth Man."

Reports show that the project was studied by four thousand students in a hundred high schools across the South, the work centering in classes in history, literature, sociology, and civics. In a number of cities the students also surveyed the local conditions affecting Negroes, as supplementary to their textbook and classroom work.

The Commission has received many reports from teachers and principals indicating that the project was found interesting and helpful. This is the fourth year the Commission has promoted such a project in the high schools; the interest, it is said, has grown steadily, and a continuance of the plan is contemplated.

Awards In 'Tenth Man'

Dispatch

Negro Girl Chosen Among The Winners

OF NATIONAL CONTEST

4-30-31

In Which Four Thousand Hi School Students Entered

Savannah, Ga.

Atlanta, Ga. Apr. 28—The Commission on Interracial Cooperation today announced the award of two prizes of fifty dollars each to the R. J. Reynold high school, Winston-Salem, N. C., and the senior high school of Kirksville, Mo.; also the award of four prizes of twenty-five dollars each to four high school students—Paul F. Mickey, of the Reynolds High School; Lester Hobbie of the Kirksville high school; Mahala Ashley, of the State Teachers College, great colored school at Montgomery, Ala.; and Jennie Mae Rosson, of North Side High School, Fort Worth, Texas. The two schools awarded prizes were winners in a similar competition last year.

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PRIZES ARE AWARDED FOR STUDIES OF NEGRO

Constitution

4-24-31

The Commission on Interracia Co-operation Thursday announced the awarding of prizes of $50 each to two high schools and of $25 each to four high school students in a project featuring the study of negro contribution to American life and history.

The winning high schools are: R J. Reynolds, Winston-Salem, N. C. and the Senior High school at Kirksville, Mo. These schools were the winners in a similar competition la year.

Atlanta, Ga.

The student winners: Paul F. Mickey, R. J. Reynolds, Winston-Salem N. C.; Lester Hobbie, Kirksville, Mo. Mahala Ashley, State Teachers' College, Montgomery, Ala., and Jenni Mae Rosson, North Side High school Fort Worth, Texas.

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This is the fourth year the commission has sponsored the project in the high schools. A continuance of the plan is contemplated.

Interracial Contest in Schools

Ga.—The Commission on Interracial Co-operation, from its headquarters in the Standard Building, this city, announces the offer to Southern high schools of two prizes of $100 each, one to be awarded to the pupil submitting the best paper on "America's Tenth Man," the other to the teacher or school making the best use of the Commission's "Tenth Man" project. The contest covers fifteen southern States, including Maryland and Missouri, and closes on March 15, 1932.

AMERICA'S TENTH MAN

BY RUTH LUCILE MUNSON

A.M.E. Zion Quarterly Review

(This paper was awarded prize of $100 in national high school contest conducted by the Commission on Interracial Coopeartion, of Atlanta, Ga. It was one of several thousand papers written by students on this subject—EDITOR).

The human ingredients of this huge melting pot of ours have always been a source of keen interest to the student of humanity. To carefully analyze personalities, finally labeling and placing them on shelves as representatives of their countrymen, has been the delight of psychologists. Of ten Americans, we find nine who fit into their assigned places on the shelf; but the "tenth man" is a Negro —and a problem. Should this tenth man be placed on a lower shelf because his skin is darker than his neighbor's? Is his intelligence inferior to that of others, or is it merely a social aversion for close association with a "black man" that limits his progress? Let us see what we can find out.

Jan. 7th. mar. 1931

To learn that the first Negroes came to our shores not as slaves in 1619, but as explorers fully a century before is somewhat of a surprise. Ancient records show that one of Columbus' three ships, the Nina, was piloted by a Negro, whose name, Alonzo Pietro, suggests all sorts of thrilling explorations and swash-buckling exploits. I like to think of the dusky Alonzo, perhaps chanting some weird melody of his native Africa as his brawny arms guide the tiny ship through fearsome darkness to a new world. I would have his arrival in the new land symbolic of his people—sharing responsibilty, danger hardship, glory with their "brothers under the skin." Vol. LXII, no. 1

Not as slaves, servile, ignorant, would I have them pictured in your mind, but as a simple, God-fearing, superstitious people whose loyalty and patriotism are shown equal to the white man's in the records of our country's wars.

Rochelle, N.Y.

These people have given us the only claim we have to folk songs—the hauntingly beautiful Negro spirituals whose minor refrains sing of love and joy and sorrow, of bondage and freedom.

We have profited by their inventions in the field of science, shared their discoveries, benefited by their literature. Why should not all these things unite white and black brothers in a closer union?

Back in Colonial days, Phillis Wheatley's poetry was read in Europe as well as in the colonies; our affection for irresponsible Topsy has "growed" with the years; the heroic yet pathetic Uncle Tom will never lose his influence over our hearts; the simple Br'er Rabbit stories delight every generation of children, and the Negro's contribution to music will never be forgotten.

And what have we given the Negro in return? Merely a grudging place in our affairs. To one who has played an important part in the growth and development of our great nation, do we not owe a chance to better himself, and the offer of a helping hand?

We banished racial prejudice when we placed nine different nationalities on the shelf together. Let us place the Negro there equally, and make them Americans all, united in the common cause of Liberty, Fraternity, and Equality!

NEGRO HISTORY FOR SCHOOLS OF SOUTH URGED

Norfolk Va.

Two Prizes Offered To Southern Pupils And Teachers

ATLANTA, Ga.—The Commission on Interracial Cooperation, from its headquarters in the Standard Building, this city, annaunces the offer to southern high schools of two prizes of $100 each, one to be awarded to the pupil submitting the best paper on "America's Tenth Man," the other to the teacher or school making the best use of the Commission's "Tenth Man" project. The contest covers fifteen sou-

thern states, including Maryland and Missouri, and closes on March 15, 1932

The announced purpose of the plan is to encourage the study of the Negro's constructive part in American history, which the Commission believes will be helpful to the children of both races, promoting intelligent attitudes on the one side, and wholesome ambition on the other.

The project, it is claimed, has been approved by many southern state superintendents and supervisors of education, and by hundreds of high school teachers and principals who have carried it out in the last two years. The Commission invites correspondence from all teachers and pupils who may be interested.

South's Schools Asked To Study Negro History

Plaindealer
10-30-31
Topeka, Kansa,

Atlanta, Ga., Oct 30th—The Commission on Interracial Cooperation, from its headquarters in the Standard Building, this city, announces offer to Southern high schools of two prizes of $100 each, one to be awarded to the pupil submitting the best paper on "America's Tenth Man," the other to the teacher or school making the best use of the Commission's "Tenth Man" project. The contest covers fifteen southern states, including Maryland and Missouri, and closes on March 12, 1932.

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Race Relations-1931

Arkansas.

Improvement of

A Real White Man

By William Pickens

(ANP)—The emphasis, of course, is on "Man." And this one is in Arkansas. We know many bad and unfortunate things about Arkansas, but we also know that there are real human beings(black and white) in that state.

J. Wilkerson of Jonesboro, Arkansas, white, is one of the real humans. Little Leota Dennis was locked up in a burning house, where the fumes were suffocating and dangerous. Wilkerson heard that little Leota was in that furnace. He saturated a coat with water, threw it over his head, and risking his own life, he invaded this dangerous inferno, and searched until he found Leota, and brought her out. It was, alas! only the child's body, for she had suffocated before the hero reached her. He found that the little thing had crawled under a bed, in the effort to escape from the choking smoke.

And Wilkerson knew that Leota was black. Her parents are Negroes. And without stopping to remark on the sheer idiocy of parents, black or white, who lock their little children in a house, while the parents go "shopping," we want to fix attention on this white man of Arkansas, who, in this instance, was neither white nor black, "bond nor free;" but he was only a Human Being, one member of the Human Race,—and acted that way. Such conduct as his would be remarkable and heroic anywhere on earth, in any society; but in Jonesboro, Arkansas, it is far more remarkable, and just as heroic.

Our hats are off to a White Man of Arkansas!

WOMAN 100 YEARS OLD IN WHITE CEMETERY

FAYYETTEVILLE, Ark., Jan. 28—Melindy Walker, reputed to be more than one hundred years old, was laid to rest in the white cemetery here Thursday on the lot of the family whom she served for a long number of years.

Mrs. Walker better known in these parts, as "Aunt Melindy" gained national prominence some years ago when she was selected as the heroine of a series of articles, entitled "Melindy-Ism" by Rena Shore Duncan, which were published in the Saturday Evening Post. Her death occurre dTuesday after a short

D.C.

Race Relations - 1931

Improvement of.

NEGRO MINISTER OFFICIATES AT WHITE BISHOP'S WIFE FUNERAL

Norfolk Journal
Florida
1/24/31

By W. A. C. HUGHES

PHILADELPHIA, Pa. (ANP)—Dr. R F. Coates, [illegible] superintendent o the Washington Conference, was one o the four officiating ministers at th funeral of Mrs. W. F. McDowell, wife o Bishop William F. McDowell, of the Methodist Episcopal Church, resident at Washington, D. C.

Mrs. McDowell was president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church During her incumbency, the society grew from an annual offering of $673,000 to $2,264,000 and the number o active missionaries grew from 329 t over 700.

The services conducted in the home of Bishop McDowell were of a private character. The home is in one of the delightful and rather exclusive section of Washington. Among the intimate friends of the family present at the funeral was the Hon. Josephus Daniels of North Carolina, a member of the cabinet of the late President Wilson and Robert F. Coates was one of the officiating ministers, and she, of precious and blessed memory, willed it so I know of no parallel.

For twelve years Bishop McDowell has been resident bishop of the Washington area. In this area is the Washington Conference comprising colored churches His residence has been the "parsonage" to 193 Negro ministers, and not once when Mrs. McDowell was at home and well, has a colored minister or his wife gone there without a gracious welcome and a genuine handshake from the wife of our chief pastor. She visited sessions of our conference and her cultured but simple message to ministers and their wives made the entire conference love her and made us all better for knowing her.

Though her living level differed from that of the Negro minister and his family, no one thought so when she talked with them. We have commissions and committees and discussions and preachments on race attitudes, but the example of the McDowell's home and the cultured and Christian example of Mrs McDowell mean more.

It takes tall people—sun-crowned people—to exemplify the simple principles of Christian living which Jesus taught and which we preach. It seldom takes courage to do a thing of this kind, but it always requires character

Race Relations - 1931

Florida.

Improvement of

OUR MARY BETHUNE

WE have just read an account of the appearance of our own Mary McLeod Bethune before a Southern audience. To say that we are pleased with the presentation made by our Mary is but an idle use of words. Every day, somewhere, and in some manner, this same Mary Bethune is presenting our cause to listening ears of the South, but we believe that her recent appearance and her recent address marks a high spot in her many years of devotion to her group. Courier 2-21-31

We have said before that the South is assuming a new and different attitude toward us and our problems. We have said it because we have seen definite expressions of it. And now word comes from Florida that our own Mary Bethune stood before an audience of white persons, born and reared in the South, and was able so to frame her language as to talk frankly on topics which heretofore have caused much explosion in the South. Our Mary talked about social equality and social justice, and she was applauded. The fact that she was applauded is a tribute to Mary Bethune. It is likewise a tribute to the Southern audience. it is evidence, to say the least, that the South is becoming more tolerant of our side of the subject; and it is further evidence that the South is becoming interested in finding out just what the Negro wants, and how much he wants, and when he wants it. The days of the carpet-baggers are gradually dying away and the harsh memories that have lingered with those days are likewise dying away. It is a blessing to the South that these things are dying—and what is good for the white South is good for the black South.

The dominant race of this country, if it would take the time to know, has little to fear from the Negro, because the Negro is but an infant as a race, due to his lack of education and his lack of money, and his utter ignorance of his economic plight. It is generally admitted that the South, like the North, puts little, if anything, in the way of the economic advancement of the Negro. This country cannot advance with thirteen million ignorant, superstitious citizens tied to the rear end of the marching army. It is self-evident that the advancement of this country is measured by the position of the rear as well as the position of the front ranks of our people.

Mary Bethune made her contribution to good will, tolerance and sense of fair play when she presented our cause to that Southern audience in Florida. Evidently our Mary spoke for all of us; she can be trusted to do that; and whether we are within hearing or thousands of miles away, we have the confidence that when Mary speaks she speaks for all of us. The years of sacrifice and devotion this good woman has spent in the South are beginning to bear fruit in her own lifetime; and if she can get one iota of joy and compensation from her sacrifices, the greatest joy must come from the thought that she has lived to see her own work bear fruit in her own vineyard. Pittsburgh Pa.

Something must be said of our attitude toward the South. We must be willing to meet those people half way; we must be willing to listen and be taught; and most of all, we must put into practice what we are taught. Our struggle for existence is a task for all we have of good sense, fortitude, bravery and patience, but it lies largely with us to make that task easier as the years advance. The American white people are slow to express themselves in words, but they frequently think deeply—more deeply than they will admit—and it is traditional with them to grant concessions where concessions are deserved; and if we can fill the South with more Mary Bethunes, we may expect to see more tolerance among the whites; and eventually white people will become brave enough to rise in the South and give expression of what many of them are now permitted only to think.

Equality Plea of Mrs. Bethune Wins Audience in the South

Negro World

3-14-31

YAKELAND, Fla.—When a Negro daughter of slave parents can stand before an audience of persons born and reared in the South, talk frankly of such traditionally explosive topics as social justice, win frequent applause and afterward have her hands clasped by persons who have never before made that particular gesture of friendship toward one of her race, it is evidence not only that the speaker is persuasive, but more than that—that the South is assuming a new attitude toward the Negro.

New York, N.Y.

Mary McLeod Bethume was the mirror in which this new attitude was reflected when an interracial conference was held here last week under the leadership of Dr. Judd M. Spivey, president of Southern College, an outstanding Southerner who has thrown his dynamic personality with full force into the task of pouring oil on waters long troubled by race friction.

Born on a South Carolina plantation, Mary McLeod Bethume, one of a family of seventeen children, was educated at a mission school settled at Daytona Beach twenty-six years ago, and later became president of Bethume-Cookman College for Negroes, a position she still holds. But it was not of her personal achievements that she spoke in addressing the audience of Southern College faculty members, students and other white and Negro men and women representing various vocations. She went straight to the heart of the race problem, pleaded for social justice, pointed out injustices that are being practiced upon her race, and did it with such sincerity and zeal that her remarks were followed by applause, instead of derogatory comment that often follows when a Negro speaks with such candor.

President Hoover telegraphed Mrs. Mary McLeod Bethume, Saturday, congratulating her upon "the public recognition to be offered you this evening at the testimonial banquet in your honor."

"Your work in behalf of the Negro people in the fields of education, interracial cooperation, and civic service has been a notable service not only to the Negro race but to the American civilization as a whole," his message read.

Florida.

Race Relations-1931.

Improvement of

UNDERSTANDING! **By Holloway**

Courier
2-28-31
Pittsburgh, Pa.

Race Relations Letter

Improvement of.

INTERRACIALLY SPEAKING

Current Comment on Matters of Common Concern

By R. B. Eleazer.

Southern Christian Recorder 1-22-37 Nashville Tenn.

Race conscious Negroes who can see no good in white people and no wrong in their own race will get small comfort from the report of the International Commission of Inquiry into affairs in Liberia. One would suppose that two hundred years of bondage in America would have weaned Negroes completely from the traditional practice of slavery. Set free and repatriated on their own continent, one certainly would not have expected American Liberians to enslave the benighted natives, less fortunate members of their own race Yet it appears that this is just what many of them did

The Commission of Inquiry found that forced labor and a type of peonage amounting to practical slavery were common conditions. Vice President Yancey, several district commissioners, and many other officials were found guilty of criminal participation in the shipment of forced labor under conditions described as "scarcely distinguishable from slave-raiding and slave-trading." High officials of the Liberian government made use of forced labor on their private farms, often brutally and ruthlessly. The report describes also the existence of domestic and tribal slavery, as well as the "pawning" of natives. As a result of these revelations President King, Vice President Yancey, and many other government officials have resigned, and a number of representatives have been expelled from the Legislature.

Let us hope that this shake-up, long over-due, will end forever the practice of slavery and forced labor in Liberia. Certainly the existence of such conditions there cannot be cited as excuse for similar injustices elsewhere. However, they do reveal the fact that human nature is pretty much the same, irrespective of race, and that no racial group can ascribe to any other a monopoly of the instincts of selfishness and exploitation.

There are a great many mean white people, and more yet who are ignorant and misguided. Out of their selfishness they exploit those weaker than themselves; out of their ignorance and traditional misconceptions they condone and justify their conduct It appears that, given similar opportunity, there are Negroes who do exactly the same sort of thing. One need not go to Liberia to find illustrations of that fact They are numerous enough at home On the other hand, there are fair-minded, unselfish white people, and fair-minded, unselfish Negroes, trying to live in peace and justice with one another. Probably there is a larger number yet who are trying to be fair-minded, but are so handicapped by traditional misunderstanding and prejudice that they find it almost impossible.

For both groups the lesson is obvious—a greater degree of consideration for one another, the effort to understand the other's viewpoint and to make allowance for his mistakes, refusal to meet him at his own worst level, and patient effort instead to enlighten him and win his understanding. That's a large order, of course, but in the last analysis, our interracial tangle can be solved by no other process.

JOHNSON CITY, TENN.
CHRONICLE

JUN 6 - 1937

PROGRESS IN RACE RELATIONS

Dr. R. R. Moton, principal of Tuskegee Institute and a recognized leader of the colored race in America, said in a recent address on race relations:

"We hear a great deal of interracial friction. Wide observation convinces me, however, that there is a great deal more trouble within each race than there is between them. For the most part the two races in the South are living side by side in harmony and friendship, and the Negro is making rapid progress in education and the attainment of apportunity and justice. We may congratulate ourselves on the great gains that are being made in interracial good will and cooperation. The best people of the South are determined that the Negro shall be dealt with fairly. Ten years ago I had no expectation of such improvement. In God's providence we have a great chance here in the South to demonstrate to the world that different races can live alongside in mutual friendship and helpfulness."

RACE RELATIONS IN THE SOUTH

While there is much room for improvement in present conditions, and much to be regretted growing out of the unhappy past, there is at present an evident trend in the right direction. The good people of the two races cannot be alienated. The only method of safety for either race is that they stand together. To do this there must be a constant and sincere study each of the other with a view of a more perfect understanding. Interracial Relations

This mutual study is now being carried on in schools and colleges, in community and church gatherings, as well as in the county and municipal life in much of the South. All of this is the more needed because there are influences at work from the outside determined creating new and more intense hatreds, that the bi-racial situation in the South may contribute to a general revolution in this country and in the world.

There is however a common faith that binds us together, and there is a growing sense of brotherhood that reaches beyond racial bounds. When this faith is given adequate expression and brotherhood is rightly interpreted in life there will be a new day in the South in which the rights of all will be fully recognized. This time of depression affords a common struggle in rural and urban life which will through suffering bring the races together in the spirit of mutual helpfulness.

This is a good time to let our moderation be known in every matter of difference, being careful to see another's viewpoint and give full credit where credit is due, then a fellow feeling will make us kind toward each other. Some of the wisest of earth have recently said that human confidence will restore good times the quickest of any thing. If we come to believe in and trust each other, we will overcome much that is causing depression and suffering in the world.

NATIONALISM AND RACE CONSCIOUSNESS AFFECT THE GOSPEL PREACHING

By ERNEST E. TUCK
Associate Secretary of the Board of Foreign Missions

TWO very significant factors in our modern world greatly affect the proclamation of the message of Christianity and that have a vital bearing upon the relations of the various peoples and nations of the earth. The first is the growing spirit of nationalism.

There is hardly a country in Europe where an exalted nationalism does not constitute a potential menace. That is also true of most of the countries of Asia. That expression, that was let loose upon the world a dozen years ago, "Self-determination," has lighted fires in the hearts and aspirations of other peoples undreamed of by the great man who first uttered it. Turn to those countries of the Near East to-day and try to understand what is at work in the life of Turkey for instance. Turkey, a country with a population one half that of Greater New York, has, in a single decade, come out of the old into the new, because she has been fired by this new nationalism. The young men of Turkey have taken hold of their country to make it a new nation. They are building a new capital city in order to get away from the old environment. They have a new system of letters, a new alphabet, new dress, new education, new freedom for women. The old is being discarded. Why? Because it is realized that if Turkey is to take her place among the nations of the world to-day, the old national life, with its associations of the past, must give place to something new, something more vigorous, something more in keeping with modern movements and life. So we have to-day a new Turkey, a new nation.

The spirit that has brought about this remarkable change in Turkey is also at work, in more or less degree, in Egypt, in Persia, in Arabia, and other countries of the Near East.

Pushing further east in Asia we come to India. Mark Twain called India "The great grandmother of religions." But India has a new religion to-day. It is the religion of nationalism. Her young men have gripped by it so that they are willing to make any sacrifices; her older men are devoted to it, and even her women have been drawn into its new and pulsating life. Nothing like it has appeared in recent history. Here is a great people consumed with a mighty passion, the passion for a larger and freer expression of national self-consciousness. True, this takes many and different forms, but the rapidly growing national consciousness is at the root of all of it.

Every fourth child born into the world is a Chinese. In China 400,000,000 people are struggling up through chaos, civil war, and internal strife into a more united national life.

We in America are very conscious of the spirit that dominates the life of the educated classes in the Philippine Islands today. Whether we like it or not, this comparatively small bit of the world's area and population has also caught the spirit, and we are faced with demands for freedom and independence in national life. Basil Mathews, keen British student of national movements and peoples, recently said: "It is perfectly evident that if these nations which are struggling for their 'place in the sun' ever get there, some of the rest of us will have to move over."

A second factor in our modern world which has a direct bearing upon the proclamation of the Christian gospel, and one which is very closely related to the spirit of nationalism is that of interracial relationships. We are living in a world where the races are thrown together as never before. Our world is not so much a world of geographic divisions as it is a world of human relationships. Racial prejudice and racial antagonisms have grown, and are all too common. I fear they are not decreasing to-day.

We in America know very well that one of the most acute and urgent problems we have to face is the right relationship of the various races that have crowded into our country. The "melting pot" has not been working very well of late. In some cases it refuses to work at all. In California there are the Japanese, the Chinese, the Latin-American peoples, and more recently the Filipinos. In the Eastern States there are the peoples of the southern European countries. Then, too, the 12,000,000 Negroes who are a part of our citizenry have made such remarkable advances in the last sixty years in education, cultural development, and economic progress, that some of the white population have become alarmed at the scattering of the Negro people throughout great sections of America. The Negroes have come North in great numbers, and many of them have crowded into our already crowded cities. It is no solution of the problem of having these two races live side by side, to push the Negro off into certain restricted sections of our community life, and leave him alone to develop in the worst phases of our congested city existence.

Unless Christian men and women who have the highest idealism of human brotherhood can come together and study and plan carefully the best way to provide for the cultural, educational, and social development of these our brothers, according to their own racial instincts and tendencies, I see no adequate solution of this problem. As a Christian, I plead for fair and equal opportunity for the Negro, that he may have the best things in our American life, in education, in culture, in religion. The Christian church might just as well face the fact that there has been much unchristian influence and action in the relation of these two peoples in America. This is one of the most urgent problems before our church to-day.

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These two important factors of a growing nationalism and race consciousness are among those which have created a new world situation in which the Christian church must carry on its work. We dare not be untrue to the great Head of the church. Our message as Christians in this world of new and changing relationships is Jesus Christ, with His uncompromising demand for genuine brotherhood and understanding and love. He is not on trial anywhere. But the church that has dared to send messengers out to the ends of the earth is on trial before the world to-day. May she be true to her finest and best ideals.

INTERRACIAL GROUP TO FIGHT RESIDENTIAL SEGREGATION IN U. S.

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"We strongly condemn the present practice of restricting areas by neighborhood agreements and covenants along racial lines," one of the resolutions adopted by the conference reads. "We urge fair-minded people to refrain from signing such agreements and covenants and to help in the creation of a public opinion unfavorable to them. We further urge the permanent commission on interracial relations to challenge the legality of such agreements and covenants and to make test cases wherever possible."

Frankness characterized the discussions which dealt with unemployment and housing. Subjects which have formerly been avoided at conferences came in for their full share of criticism and when one of the white delegates attempted to tell the colored delegates that "colored people should be patient," he was challenged by several of the colored delegates who expressed the feeling that Negroes had been patient long enough. The campaign which was conducted by THE CHICAGO WHIP was discussed and it was evident that practically all of the colored delegates and many of the white felt that the campaign was justified and that it was a manifestation of the growing belief among Negroes that they have been patient long enough and should adopt more drastic measures if they expect to gain economic and social freedom.

One resolution called upon the President of the United States and public officials to nominate Negroes in all future appointments of major commissions created to consider public questions. Another urged "no discrimination as to race or color when workers are employed, laid off or discharged; city, county and state work to be prorated among the various groups of our population in general accordance with their numerical strength." Churches are to be asked to apply their Christianity by adopting a policy of employing Negroes on their professional and clerical staffs and in engaging contractors for building operations who also employ colored workers. A specific resolution urging the Emergency Relief organizations serving white and colored clients this winter engage biracial staffs was adopted.

The task of organizing the Interracial Commission was left to the program committee which planned the conference at Waukegan, the personnel of which was A. L. Foster, Executive Secetary of the Chicago Urban League, chairman, C. Herman a member of the staff of the International Y. M. C. A., Fred A. Moore, director of the Adult Education department of the Chicago Church Federation, Dieckman, Earl Dinger, J. W. Eichelberger and Harold M. Kingsley.

The special committee on housing consisted of Harry H. Pace, chairman, Gertrude Wilson, A. R. Hickman, Theodore C. Hume and Frazier T. Lane.

Approximately 136 white and colored delegates were present through out the conference. The cottars of the Country Club were used as meals were serve in attractive dining room. reen, noted tenor, sang ections Monday night and Harrison of "The Green interpreted a play in which major role at the luncheon. Many businesses sent representatives and persons in the field of social service were in attendance.

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Race Relations-
Improvement of

ASSETS

Brunswick boasts of many priceless assets. A list of the things that go to make Brunswick an attractive and prosperous community make quite an imposing array of community credits. We hear a lot about many of these things and most of us know the principal items by heart, but there is one great asset Brunswick has, especially for a town in this section of the country, that we seldom hear mentioned.

That asset is the character of its Negro citizenship. We seriously doubt if anywhere in the south there can be found a community in which the colored population as a whole, consists of such good citizens as is the case in Brunswick. As everyone knows, there has never been the slightest suggestion of "race trouble" in Brunswick and if the present leadership among both races continues, there never will be. There has never been a community undertaking attempted here in which the Negro population did not give hearty and 100% co-operation in the project. The Negro forms a part of the community that the white citizen can well afford to feel proud of and when credit is being given here and there for things accomplished in the past, and plans are being formed for new endeavors in the future, don't make a mistake and overlook the colored population.

Negro Is Pallbearer With Seven White Men

HAZLEHURST, Ga., April 13. (AP)—A negro who was one of two men finding the body of Virgil H. Hinson almost two months after the man was drowned served as a pallbearer with seven white men at the Hinson funeral. Mr. Hinson, son of J. M. Hinson, prominent retired planter and business man of Jeff Davis county, lost his life on January 16 when the barge on which he and two negroes were living capsized in the Timmons river, near Dorchester, Ga. The negroes lost their lives.

Richland Bemourns Serious Illness Of Her Colored Citizenry

Their many friends, both white and colored, will regret to learn of the serious illness of Prof. T. W. Walker and Elder C. T. Roberts, two well known and respected darkies of Richland. Prof. Walker has been prominently connected in the educational affairs of his race, having taught in Richland for a number of years and also spent many years at Camilla teaching. Elder Roberts has been on the superannuated list from the Colored Methodist conference for a number of years and prior to his infirmities, operated a little shoe shop in the city. He followed his master through the Civil War and rendered excellent service for the cause of his "White Folks" whom he willingly served.

Race Relations - 1931

Inter-racial Commission on Lynchings.

Improvement of.

A COMMISSION ON LYNCHING.

According to an Asosciated Press dispatch, the Southern Commission on Lynching has arranged to have the University of North Carolina Law School undertake a survey of the laws on lynching, now on the statute books of the several states. This is to find out what methods are laid down, if any, for the prevention of lynching and other crimes of mob violence, for the apprehension and punishment of lynchers and how effective such methods have proved for preventing what the commission styles "such disgraceful episodes."

Editor George Fort Milton of the Chattanooga News, who is the chairman of the commsision, also was quoted as stating that "if such a step seems necessary, the project would include preparation o a uniform anti-lynching law for presen tation to the various states for their adoption. Whether more law on the subjec would help the situation seems doubtful as those states where the authorities really wish to stop or prevent lynching, seem to find the present laws effective enough to accomplish that end. The adoption of more state anti-lynching laws seems merely a pretext to avert the passage of Federal legislation to bring the mob into the United States courts.

As the present Chief Justice of the United States stated several years ago, in a public address, before a meeting held under the auspices of the National Association for the Advancement of Colored People, lynching is murder. All the states in the Union, we believe, have laws against the committing of murder and provide for the punishment of murderers. And yet in many of these states, take South Carolina for instance, a mob, the members of which were well known to the community, could take two men and a woman from jail at a large town like Aiken, and brutally kill the three, without any one of the mob being punished or even indicted for murder.

It would appear to be more a question of teaching these communities where lynching is regarded as a pastime, that they are committing and abetting in murder, that is necessary to stop lynching, than the putting of new laws on the statute book. However, any step that Southerners may take to abate lynching, may be a step in the right direction.

ANTI-LYNCHING COMMISSION ADDS MONROE N. WORK

Tuskegee Authority Made Member of Southern Group Seeking Cause and Cure of Lynching

1-10-31

ATLANTA, Ga., Jan 2.(COINC).—Prof. Monroe Work. Director of research and Records of Tuskegee Inst. has been added to the membership of the Southern Commission on the Study of Lynching at its second meeting in this city. The Commission now numbers eleven, the colored representatives being Dr. R. R. Moton, Dr. John Hope, Dr. Charles S. Johnson, President, B. F. Hubert, and Prof. Work The white members are George F. Milton, Dr. W. J. McGlothlin, Dr. W. P. King, Julian Harris, Dr. Howard W. Odum, and Alex Spence.

At its meeting here the Commission heard reports from its investigating staff as to the fact behind several lynchings of the current year, commended the work already done, and ordered that it be continued. The investigations are being made by Arthur Raper of the Commission on Interracial Cooperation and Prof. Walter Chivers of Morehouse College. The purpose of the study, it was stated, is two-fold: To secure a more complete understanding of all the factors involved in lynching; and to discover methods by which such crimes can be prevented or their prepetrators brought to justice.

It was announced that the Law School of the University of North Carolina has agreed to make for the Commission a comprehensive study of the legal aspects of lynching. This will include a digest of all special laws now on the statute books for the prevention of mob violence and the apprehension and punishment of lynchers, as well as a study of the practical effectiveness of these measures. It is thought possible that this study may result in the preparation of a uniform anti-lynching law for the various states.

Mrs. Jessie Daniel Ames told of the campaign against lynching inaugurated by Southern white women under the auspices of the Interracial Commission, as evidenced by recent meetings of representative women in Atlanta and Dallas, at which vigorous statements repudiating lynching as a defense of womanhood were issued. This step is to be followed, it was stated, by the organization in each Southern State of a strong committee of women pledged to oppose this type of crime. The Commission express its thanks and appreciation to Mrs. Ames and her associates in this work. Resolutions were adopted also heartily commending the authorities at Maryville, Missouri, or their effective work in preventing a threatened lynching in that city a few years ago.

NEWS

Miscellaneous Press

JAN 3 1931

MOVES AGAINST LYNCHING.

A most commendable movement in the south aims to arouse the people of that section against the evils of lynching and persuade them to end it by legislation with real teeth in it. Working on the problem is a commission in which George F. Milton, of the Chattanooga News, is active, which is trying to ascertain the causes of these mob outbreaks in order the more effectually to prevent them.

Pending the creating of a public opinion everywhere in the community that will not tolerate a lynching under any circumstances, there must be effective legislation and the Law School of the University of North Carolina has been asked to draft a model statute. Such a statute should not only ensure the trial of lynchers irrespective of local prejudices and obstruction, but make counties or other communities liable to damages for the mob outrages they tolerate.

The most encouraging thing about this movement is that it springs out of the South itself. State laws, effective and rigidly enforced, are preferable to a federal statute; only if the states fail in their duty is federal legislation necessary.

OIL CITY, PA.

BLIZZARD

JAN 3 1931

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OSWEGO, N. Y.

PALLADIUM-TIMES

JAN 2 - 1931

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Commission To Study Causes of Lynchings Reports That Lynchings Are Traced To Backward Sections

Alarming Increase In Lynchings During 1930 Led to Thorough Investigation by Interracial Group of Which Dr. R. R. Moton is Member

Preliminary studies of recent lynchings in the South indicate that they occur in communities in which the economic standard is very low and in which there is inadequate general education, George Fort Milton, chairman of the Commission to Study the Causes of Lynching, has reported.

Mr. Milton is editor of the Chattanooga News, and among his associates on the commission, created by the Commission of Inter-racial Co-operation, are Dr. Robert R. Moton, president of Tuskegee Institute; Dr. W. C. Jackson of the North Carolina College for Women and Julian Harris, managing editor of the Atlanta Consttitution.

A Thorough Investigation

"This commission was thought desirable," he said, "because of the alarming number of lynchings in the early months of the year. We determined to undertake a thorough going investigation into each of the lynchings of 1930, as well as into a number of instances in which incipient lynchings had been frustrated. For this purpose a staff of competent social investigators, white and colored, was assembled, and for the last several months careful and pains-taking work has been in progress.

"In addition to seeking the facts and the truth behind the facts, as to the alleged crime which precipitated the lynching and the details of the lynchings itself, the commission has been greatly concerned to secure an adequate and interpretable picture of the background of the community in which the deed of mob violence occurred.

Sought Economic Facts

"We have sought the facts as to the economic circumstance of the community, the average per capita wealth and income as well as its distribution among the social groups the community; the educational status of the community, with the length of school terms, proficiency of teachers, per capita expenditure per pupil; the history of race relations in the community; the adequacy with which religious, philanthropic and other social building agencies perform their tasks; the psychology of community groups and the way in which these groups have accumulated dangerous masses of emotional tensions demanding escape.

"The commission's case studies are as yet uncompleted and probably will not be finished for three or four months. Obviously I cannot predict our conclusions and recommendations until the work has been carried through. None the less, there are a number of interesting tentative conclusions.

"Studies thus far completed show that lynchings occur most frequently in communities considerably below the average in economic well-being where many men are living, year after year, on the fringe of hunger and heart break. They accumulate a formidable mass of internal emotional tensions demanding satisfaction. Furthermore, in the majority of studies thus far completed the communities in which the lynchings ocurred had less than six months school term. Thus we believe that in final outcome, a definite relation will be found between inadequate education and readiness to give the law into the hands of a mob.

"But there is no need to go further. Suffice it to say that we of the commission are encouraged by the progress thus far of our studies and believe that we can offer a real contribution to the understanding of lynchings, the necessary preliminary to their prevention."

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At its meeting here the Commission heard reports from its investigating staff as to the facts behind several lynchings of the current year, commended the work already done, and ordered that it be continued The investigations are being made by Arthur Raper of the Commission on Interracial Co-operation and Prof. Walter Chivers, of Morehouse College. The purpose of the study, it was stated, is two-fold: To secure a more complete understanding of all the factors involved in lynching; and to discover methods by which such crimes can be prevented or their perpetrators brought to justice.

It was announced that the Law School of the Univesity of North Carolina has agreed to make for the Commission a comprehensive study of the legal aspects of lynching. This will include a digest of all special laws now on the statute books for the prevention of mob violence and the apprehension and punishment of lynchers, as well as a study of the practical effectiveness of these measures. It is thought possible that this study may result in the preparation of a uniform anti-lynch law for the various States.

Mrs. Jessie Daniel Ames told of the campaign against lynching inaugurated by Southern white women under the auspices of the Interracial Commission, as evidenced by recent meetings of representative women in Atlanta and Dallas, at which vigorous statements repudiating lynching as a defense of womanhood were issued. This step is to be followed, it was stated, by the organization in each Southern State of a strong committee of women pledged to oppose this type of crime. The Commission expressed its thanks and appreciation to Mrs. Ames and her associates in this work. Resolutions were adopted also heartily commending the authorities at Maryville, Missouri, for their effective work in preventing a threatened lynching in that city a few days ago.

graduate of that school, will do the field work and collect the necessary data.

Assisting Dean McCormick in digesting this material and formulating conclusions will be Deans A. J. Farrah, of the University of Alabama; J. S. Waterman, University of Arkansas; H. R. Trusler, University of Florida; H. N. Edmunds, University of Georgia; C. J. Hilkey, Emory University; J. A. McClain, Mercer University; A. E. Evans, University of Kentucky; R. C. Harris, Tulane University; J. L. Parks, University of Missouri; J. C. Monnet, University of Oklahoma; J. N. Frierson, University of South Carolina; J. L. Plyler, Furman University; I. P. Hildebrand, University of Texas; C. S. Potts, Southern Methodist University; William Minor Lile, University of Virginia, and W. H. Moreland, Washington and Lee University.

The announced purpose of the study, which will go thoroughly into all the legal and judicial aspects of lynching, will be "to discover how to make more effective use of existing legal agencies and procedure, and to determine what additional legislation or legal machinery may be needed in the various states to deal more effectively with the problem."

The commission of deans was asked to make this study as an important technical contribution to the work of the southern commission for the study of lynching, an association of 11 prominent southern men headed by George Fort Milton, editor of the Chattanooga News, which is now engaged in a thorough study of the 21 lynchings of 1930. Both studies are sponsored by the Commission on Interracial Co-operation, a southern organization seeking fuller justice and opportunity for the negroes of the south.

ATLANTA, GA.
CONSTITUTION

APR 22 1931

EDUCATORS TO STUDY LYNCHING PROBLEMS

A thorough study of the legal aspects of lynching, later to be made public, has been undertaken by a commission composed of the deans of 17 leading law schools in the south, according to an announcement from the headquarters of the Commission on Interracial Co-operation here. Dean Charles T. McCormick, of the North Carolina University school of law, has accepted chairmanship of the commission, and J. H. Chadbourn, a

Race Relations -1931

Improvement of

Inter-racial Commission on Lynchings.

8

M. N. Work Elected to Michael Messenger Commission on Lynching 1-17-31

Mr. Monroe N. Work was elected to membership on the Southern Commission on the Study of Lynching which met in Atlanta, Georgia December 22, 1930. Mr. Work, who had been invited as one of the advisers to the commission, was elected after being nominated by Dr. Will W. Alexander, "in recognition of the notable service he has done in this field as head of the Department of Records and Research at Tuskegee Institute." He was also named on the publicity committee which prepared for release the following report as issued by the chairman, Mr. George Fort Milton, editor of The Chattanooga News:

"As a necessary step in the program we have undertaken looking toward the elimination of lynching in America, the Commission has invited the law department of the University of North Carolina to conduct a special and intensive study of the legal aspects of the subject. This will include a survey of laws now on state statute books regarding the prevention of lynching and other crimes of mob violence, the apprehension and punishment of lynchers, and the effectiveness of methods for preventing and punishing such disgraceful episodes, and if such a step seems necessary the preparation of a uniform anti-lynching law for presentation to the various American states for their adoption. We are happy to announce that through Dean Charles T. McCormick, the University of North Carolina Law School has accepted this charge. We feel that the program of the Commission will be effectively implemented and greatly strengthened by this new project.

"The Commission likewise heard reports of its investigating staff as to the facts behind several lynchings of the current year, considered these carefully, commended the methods of investigation developed by the Commission's staff, and ordered the work continued along lines thus developed.

"Members of the Commission con-

to the national headquarters follow:

Twenty-eight baskets given through the Greenwood Baptist Church; forty-four boxes of staple provisions, purchased and apportioned according to sizes of families for one months necessities. Families provided for by individuals and groups were: one family by Mr. H. B. Benson; three families (for one month) by teachers of Chambliss Children's House; an elderly lady by Mrs. Gover; one family by the boys of Rockefeller Hall; and one munities where the law has been taken into the hands of a mob.

"The Commission's purposes were reiterated as being of a two-fold character: First of all, the ascertainment, if possible, of a better understanding of the reasons why mobs lynch; and second, the discovery of methods by which such acts of private violence can be frustrated or, in cases where prevention has proven impossible, means by which those guilty of these outrages against civilization can be made to feel the penalty of outraged law.

"Among reports heard was that of Mrs. Jessie Daniel Ames, director of woman's work of the Commission on Interracial Cooperation, who told of a significant undertaking to mobilize the women of the South in an effective campaign against lynching. This was evidenced by the recent meeting of a score of representative women in Atlanta at which a vigorous statement repudiating lynching as a defense of womanhood was issued. It is expected that this will be followed by the organization of strong committees of women in each of the southern states pledged to oppose this type of crime, whatever may be the provocation. The Commission adopted resolutions tendering its thanks and appreciation to Mrs. Ames and her associates for the force and timeliness of their work.

"The Commission adopted resolutions heartily commending Sheriff John Roach of Maryville, Missouri, the deputies associated with him, the members of the city police, and the Maryville unit of the Missouri National Guard, for their courageous, vigorous, and effective work in preventing a threatened lynching in Marvville Sunday night."

Members of the Commission who attended the meeting were: the chairman, Mr. Milton; Dr. W. J. McGlothlin, president of Furman University, Greenville, South Carolina; Dr. W. P. King, of Nashville, book editor of the Methodist Episcopal Church South; Mr. Julian Harris, of the Atlanta Constitution; Dr. Howard W. Odum, of the University of North Carolina; and Dr. Charles S. Johnson, of Fisk University, Nashville. Present in an advisory capacity were: Dr. W. C. Jackson, of Greensboro, North Carolina; Dr. Will W. Alexander, Atlanta, and Mr. Monroe N. Work, director of Records and Research of Tuskegee Institute, who was added to the Commission's membership. Mr. Arthur F. Raper and Prof. W. R. Chivers, who are conducting the field investigations for the Commission, were also present.

Improvement of

Bishop Gregg and White Minister Discard Color

"Black No More" became a reality at least momentarily for Bishop John A. Gregg, of the African Methodist Episcopal Church, Lawrence, Kansas, Dec. 6, when he discarded his color long enough to discuss the topic, "If I were a white man," at the white Methodist Episcopal church here.

On the same program the Rev. R. A. Hunt, white pastor of the church, told what he would do if he were a black man.

More than 6,000 persons of both races attended the meetings.

On November 15, Rabbi S. S. Mayerburg of Kansas City discussed "If I were a Christian," the Rev. Hunt taking the position, "If I were a Jew."

Six oriental students at the University of Kansas on Nov. 22 "Looked at America," while the Rev. Hunt told how "America looks at the Orient." The largest crowd was present at the program on which the bishop apeared.

"If I were a white man," said the bishop, "I would emulate those men who encourage colored youth to attend college, and be like the philanthropists who give them financial aid with which to go. I would be like the early pioneers who kept slavery out of Kansas and like the churchmen who sent the colored youth to Sunday school and public school.

He said that he would be the first to approach the colored person who is naturally timid and embarrassed and that he would attempt to break down the bar of prejudice and to understand the colored man.

The achievements of the colored race would be written down in the school histories if Bishop Gregg were white. He would realize that the civic, industrial, and social conditions of the country would be improved if the shackles of race prejudice were thrown off. He would give the colored man a chance to work wherever he is fit, and would recognize his desire and right for life, liberty and the pursuit of happiness. He would do all in his power to guarantee these rights to the colored man.

The Rev. Hunt declared that were he a black man, he would be proud of the progress the race has made

Improvement of.

Md. Interracial Commission Reports to Governor Ritchie

Afro-American

2-7-31

(Reprint from Last Week's City Edition)

ANNAPOLIS. — Strengthening of the educational and recreational features at Cheltenham and establishment of a preventorium for tubercular colored children were new recommendations by the Maryland Interracial Commission submitted to Governor Ritchie Wednesday.

Baltimore, Md.

Dr. J. O. Spencer, president of Morgan College, and Jesse L. Nicholas signed the report for the commissioners.

Other recommendations by the commission included (1) equalization of county teachers' salaries, (2) larger appropriation for maintenance and for scholarships at Morgan College, and (3) repeal of the jim-crow car law.

The report called attention to the Baltimore Association for the Handicapped, headed by Robert Coleman, and expressed the hope that the association would soon receive public support.

Gibbons Institute at Ridge, Md., the report says, deserves hearty support.

The commission recommended also that the state take over and operate Princess Anne Academy as a state agricultural school.

The commission called attention to the fact that public utilities and public service jobs are largely closed to Negroes.

"There are no colored employees on street railway lines as motormen and conductors; no colored police and firemen; no colored meter readers. These are occupatoins to which each citizen must contribute, and all citizens should have an opportunity for a livelihood from these resources."

The present depression, the report states, rests most heavily on the Negro worker. "Public and private effort should be made to relieve present distress," says the report.

Improvement of.

ASHBY JONES QUITS ST. LOUIS CHURCH

Courier
Pittsburgh Pa

ST. LOUIS, Dec. 4—(ANP)—Dr. M. Ashby Jones, pastor of the Second Baptist Church, white, in this city, has offered his resignation, to take effect April 1, 1931, the sixth anniversary of his pastorate here. No announcement of his future plans has been made. 12-24-30

Dr. Jones was pastor of the Ponce de Leon Baptist Church in Atlanta, Ga., for nine years, and during that time achieved distinction as one of the foremost advocates of inter-racial justice and good will in the Souh. He delivered the founder's day sermon at the golden jubilee of Tuskegee Institute last April.

Dr. Ashby Jones Resigns

Argus

Dr. M. Ashby Jones, pastor of the Second Baptist church (white) in this city, has offered his resignation to take effect April 1, 1931, the sixth anniversary of his pastorate here. No announcement of his future plans has been made. 12-26-30

Dr. Jones was pastor of the Ponce De Leon Baptist church in Atlanta, Ga. for nine years and during that time achieved distinction as one of the foremost advocates of inter-racial justice and good will in the South. He delivered the Founder's Day sermon at the Golden Jubilee of Tuskegee institute last April.

Race Relations-1931

New York

Improvement of.

Praise Columbia for Race Relations Work

Legender 4-25-31

American colleges, both North and South are paying a great deal of attention to Race education and Race relations, and this effort is meeting with a great response both on the part of students and members of the faculty of these institutions.

A sincere effort is being made to bring about closer co-operation between the races and to give students of both races wider opportunities to know more of the racial backgrounds and cultural contributions of the races that make up the population of America. In too many cases it has been discovered that American colleges have been failing to give a broad education to its students, and many of them know little or nothing about the cultural values of other racial groups.

It was with a view of breaking down racial antagonism that lectures have been started on Race education and race relations in many of the colleges and universities, both North and South. Columbia university, in an effort to meet this situation, has inaugurated under the auspices of the teachers college a regular course in Race education and race relations which are given during the year from February to April.

The course was started and is directed by Miss Mable Carney, professor of rural education at Columbia university, and have been going on for the past six years. At Columbia a broad education is being given in Race culture through lectures by some of the foremost thinkers and educators of both races, who are authoritative in their views.

The course on Race education has become a vital part of the educational process at Columbia and is becoming more increasingly interesting each year. Broader and finer attitudes attiudes are beginning.

Another interesting feature growing out of this experiment at Columbia has been the organization of a Race Education club, which is also open to all, regardless of race. This club keeps abreast of the work that is being done in Race education, much of thefinding being used for theses for advanced degrees.

During the summer session an annual interracial gathering is held at Columbia university just before the end of the session. The speakers in the series of lectures on Race education and race relations are picked for the distinct contribution they can make along definite lines. Speakers in the series and their subjects this season have been Miss Mabel Carney, on "Introductory Survey of Negro Education and Racial Progress in the United States"; Nathan C. Newbold, "Public Education for Our People in the South"; Miss Rossa B. Cooley, "Philanthropic Effort for Race Education as Illustrated Through Penn School"; Dwight Holmes, "Federal Activity and Responsibility for the Education of Our People"; Misses Lucy and Rebecca E. Davis, "The Education of Race Women and Girls"; Gordon B. Hancock, "Our Coming Captivity"; Benjamin F. Hubert, "Future Opportunity for Our People in Agriculture and Country Life"; Robert B. Eleazer, "Race Relations in the United States"; George E. Haynes, "Race Relations and Progress in South Africa," and Chas S. Johnson, "The Race in American and World Civilization."

Race Relations-1931

North Carolina

Improvement of

GOVERNOR GARDNER ATTENDS FUNERAL OF DEAR OLD FRIEND

RALEIGH, N. C.—The Governor of North Carolina, Max Gardner, Saturday afternoon attended the funeral of an old and dear friend, Allen Haywood, who served as janitor at State College from the day it was founded until he was killed by an automobile last week.

The funeral was held at the A. M. E. Church in Oberlin at 3 p. m.

"I first knew Allen when I was a student at the college," the Governor said. "For four years he served me and we became great friends. I can say in all sincerity that he was one of the best citizens I ever knew, a gentleman if one ever lived."

N. C. SUPREME COURT ATTENDS RITES TO NEGRO

Raleigh, N. C.—(CNS)—The Supreme Court of the state of North Carolina dispensed with its judicial duties Friday afternoon to attend in a body the funeral of Robert C. Hinton, well known colored messenger, who died Tuesday from influenza. The services were held at the First Baptist Church, Rev. Oscar S. Bullock, pastor, officiating.

Chief Justice W. P. Stacy delivered a brief eulogy, which was heard with closest attention by the large audience of representatives of the Negro race which filled the church. He told them that Robert Hinton was a worthy example of the best there is in human character. For 14 years he was a messenger for the Supreme Court, and could always be found at his post of duty.

Several former pastors of the church participated in the church services. The interment at Mt. Hope Cemetery was in charge of the Masons under the direction of their state grand master, Dr. L. B. Capehart of Raleigh. The grave was covered with a mass of floral designs.

A vested choir sang selections, which reached a climax with the melodious rendering of a solo entitled "There's a Land Where We Never Grow Old."

Resolutions were read from Bible classes and other organizations attesting to the faithfulness of the deceased.

New Era of Race Relations Is Pictured By Dr. Graham

Urges Continuation of Interest in Welfare of Black Man and In So Doing "Make Even Greater the Great State Which We All Love."

A new era, an era when white and black men live side by side in the south, co-operating in solving their problems and working toward a greater spirit of amity and understanding between the two races, was hailed by Dr. Frank P. Graham yesterday as one of the real developments of recent years.

The speaker, president of the University of North Carolina, addressed members of the Kiwanis club and about 75 guests, local alumni of the university, at the club's regular luncheon meeting yesterday.

With no attempt at oratory but in the manner of one giving facts which would stand of themselves, the speaker traced the history of two races living side by side throughout the years, and ended by rejoicing that there is better understanding today than ever before.

Introduced By Jackson.

Dr. Graham's speech was preceded by introduction of visitors, including four members of the greater university's board of trustees residing in Greensboro, and the singing of two selections by the American legion quartet, composed of Fred Phipps Francis Hayworth, Ralph Hodgkin and M. A. "Jack" White. Dr. Graham was introduced by Dr. W. C. Jackson, vice president of North Carolina College for Women, and, like Dr. Graham, a member of the Kiwanis club.

"At every crucial stage in the history of the world, of nations, of states," said Dr. Jackson in presenting the speaker, "nature has fashioned a man equal to the occasion, one who can assert his leadership in the interests of his fellow citizens.

"Such a man is Frank Porter Graham, who in the hour of his state's crucial need stands as one man to whom all may turn for the right sort of leadership.

"I introduce to you one who is not the official but certainly, in the minds of thousands of our citizens, the unofficial leader of North Carolina today, who has the brains and ability to point the way to progress, who may be trusted to exercise his influence in conserving the progress already made while he inspires us for the tasks ahead."

Dr. Graham began his talk with an account of a recent meeting in Richmond when white men and negroes were gathered together seeking new ways of improving racial relationship in the south, of advancing the interests of both races.

Four Periods.

Between that meeting and stretching back into the years were four periods, beginning with the landing on these shores of the first boatload of negro slaves, the speaker said.

The south passed through the period of slavery, the years when it was held that a white man might own the body of a negro as his chattel. Happily, that era ended. Then came the reconstruction days with all their horror, when ignorant negroes were the rulers, used by unscrupulous men to further their own ends, dark days for the south.

The third period, said the speaker, was that when the white regained control and their domination was marked by intimidation of the negro, by lynchings, by denial of inalienable rights to negroes. That, also, said the speaker, was a dark period in the history of the south.

Out of that period came two men who were destined to have great influence in bettering racial relations said Dr. Graham.

The first was a negro, whose early days were spent during the years of slavery in Virginia. He had a dream of serving his race, a dream which lead him to Hampton institute for education, then to the deep south to found a school for negroes, there to serve his race as no member of it had served before his time.

"That man was Booker T. Washington," said Dr. Graham, "and when he stood on a platform in Atlanta several years later a new era may be said to have been born, an era when the white man and the negro would work side by side, each respecting the other, for the betterment of racial conditions. Booker T. Washington gave the belief to which he held when he raised his hand with fingers separated before that Atlanta audience and said: 'The white race and the negro race should continue as separate as the fingers of that hand in social relations, but (closing his fist) as united as that in working for betterment of conditions among negroes, in working for better understanding between the races.'

White Man's Appeal.

"The other man came from Goldsboro down in Wayne county. He, too, had a passion to serve and it was he who felt that the state could advance only as educational facilities were provided for all, including the negroes. That man was Charles Brantley Aycock, and later he sat in the governor's chair, fought for the things in which he believed. It was he who demonstrated the quality of his devotion to convictions when he stood before that convention years ago in Raleigh and demanded educational opportunities for the negroes of North Carolina And when the sentiment ran against him, he spoke from the rostrum to those assembled to the effect he would resign his high office and carry the fight to the people, that his word had been given. And Aycock's plan for educational opportunities for negroes was approved.

"Booker T. Washington taught his race to work out their destiny Charles B. Aycock inspired the white race to such an extent with his own belief in the right of the negro to education and opportunity, that his follow citizens united in following his leadership.

"Thus came the new era, the era of inter-racial co-operation. The enlightened conscience of the white man reasserted itself, and here in North Carolina we provided educational and other opportunities for the negro to advance himself.

"I well remember, too, that it was the editor of the great paper published in this city a few years ago who dared to stand for the right of the negro when it was suggested in the legislature that a cut in funds for buildings at state institutions be taken from the amounts set aside for our negro schools; in other words that the negroes be penalized. I well remember the flaming words of the printed page in which that editor expressed his indignation at the suggestion. I remember that nothing more was heard of the plan after that editorial had been read and reprinted throughout the state.

"And so, my friends, we are living in the new era of relations between the races. May we continue to manifest an interest in the welfare of the black man, may we continue to advocate that he be given educational opportunities, may we continue to speak out for the brotherhood of man which was taught by the Greatest Leader. In so doing we will make even greater the great state which we all love."

Race Relations-1931

Ohio

Improvement of

White People Bury Negro Church Member

Newspaper 10-24-31

WASHINGTON, C. H., Ohio, — When James W. Bell, 72, died at Good Hope, funeral services were held in the M. E. Church there, of which he long had been the only colored member, and the funeral services were conducted by the pastor, most of the congregation was white and the pallbearers and singers were white. Newspaper,

It was the first instance of its kind on record in Rayette county, and due to the fact that Bell had always been held in high esteem and was very religious.

Pennsylvania

Race Relations-1931

Improvement of

WHITE STUDENTS OFFER BLOOD TO SAVE ATHLETE

Afro-American

WASHINGTON, Pa. — Twenty-five members of the Monongahela High School volunteered for a blood transfusion to save the life of Loveless McStallworth, student, and athlete. 2-21-31

McStallworth suffered a floor burn January 30 in a basketball game at McKeesport, Pa. Little attention was paid to the injury so it became infected.

Baltimore

He is at present in the Memorial Hospital at Monongahela, Pa. His condition is so serious that five volunteers for the transfusion were called for.

At once applicants came from among the white students. Action of such can only be attributed to McStallworth's athletic ability and his scholastic standing. The entire football squad and Coach Blair (Tuffy) McMillan volunteered to give the much needed blood. Only the coach and the first volunteers were accepted.

McStallworth is a member of the football and track squads.

WHITE STUDENTS GIVE BLOOD FOR COLORED

Courier

IN PENN. HIGH SCHOOL ENTIRE SQUAD VOLUNTEER FOR BLOOD TRANSFUSION — RESULT OF MIXED SCHOOLS 2-21-31

Washington, Pa., Feb. 16, 1931— Twenty-five members of the Monongahela High School volunteered for a blood transfusion to save the life of Loveless McStallworth, student, and athlete.

Boston Mass.

McStallworth suffered a floor burn January 30 in a basketball game at McKeesport, Pa. Little attention was paid to the injury so it became infected.

He is at present in the Memorial Hospital at Monongahela, Pa. His condition is so serious that five volunteers for the transfusion were called for.

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McStallworth is a member of the football and track squads.

South Carolina

Race Relations - 1931

Improvement of.

Newberry, S. C. Herald & News
Tuesday, January 13, 1931

A CREDIT TO HIS RACE.

John Wilson, colored pressman for The Herald and News for the past eight years, has made his last run. Taken sick about ten days ago at his home on the edge of town, he died Sunday morning at 12 o'clock. He was 28 years old, married and had two or three small children.

John Wilson was a good negro. Apt, willing, industrious, loyal, conscious, it will be impossible to procure another from his race to take his place. Not many whites have all these virtues.

The entire force in the office was greatly attached to John. Beginning as janitor eight years ago, he acquired a thorough knowledge of our Duplex press and took pride in the character of its output. With him at the controls delays almost never occurred. The mass of steel and iron seemed to respond to his skilled touch with the alacrity of an animate thing. But no more. And in the years to come we who associate this coal-black boy with the big press may in its roar detect an elfin strain—a requiem for John Wilson.

May his sleep be deep and tranquil. And may he in the country into which he has perforce ventured be permitted a full and satisfying draught in lieu of this "momentary taste of being from the well amid the waste."

Race Relations - 1931 South Carolina

Improvement of

WORLD PEACE

Last week there were colored and white representatives of the World Peace Movement in our city. These young men are working hard to obtain as many signatures as they can in the interest of World Peace. The Movement which they represent is one that would bring about amity among all the peoples of the world, and establish world brotherhood. They do not believe that this is an ideal impossible of realization.

It was our pleasure to hear a young white man who is a student at the University of Wisconsin address the students of the Summer School last Friday. This young man minced no words in talking about the requirements for world peace. He made it clear that all racial, social, and religious lines must be forgotten and that tolerance must take the place of all these.

The World Peace Movement would have all disputes settled by the force of reason rather than by the force of arms. They would have rather than a war to end war, a meeting of hearts and minds to effect that end. This is what all civilized—if we properly understand the term—men would have.

Unfortunately, however, men lose their civilization and their reason when it comes to a consideration of a suspected infringement upon their property rights and considerations of that ilk. The nations that are most idealistic about peace are those that take the greatest precautions by way of air, naval, and land preparation to insure peace. When these peace movements and the like are astir we can not help thinking of the question put by Martin to Dr. Pangloss and the answer in Voltaires' Candide: "Have men always been cheats, rascals, thieves, brigands, liars and lovers of war" (or something to that effect) asked Martin. Dr. Pangloss answered with the query: "Have hawks always eaten chickens when they have found them?"

This is a rather pessimistic view, but there is very little opportunity for Negroes in our section of the Country to be other than pessimistic regarding human relations. We certainly should be desirous of World Peace and Universal Brotherly Love. We laud the endeavor on the part of the World Peace Movement to expedite it; but at the same time we are viewing conditions as they are, and orienting ourselves to meet these conditions.

Race Relations-1931

Improvement of

THE TENNESSEE INTERRACIAL COMMISSION

Presbyterian

1-23-37

Charlotte, N.C.

Urges Law Against Lynching and Favors Number of Things for Race Betterment

(By The Associated Press)

The committee on law and order of the Tennessee Commission on Interracial Co-operation suggested to the Commission Thursday that a law be enacted providing for the suspension of "the proper officer of the law in the event of a lynching."

The committee said that it is its belief that a lynching is prima facie evidence of negligence on the part of the proper officer and that the suspension should be effective "until it is shown by legal process whether he was actually guilty."

"It is believed that such a plan would cause all friends of the sheriff to do their utmost to disperse mobs in the interest of their friends."

The suggestion was preceded by a report on a survey of Tennessee's laws pertaining to mob violence. The survey revealed that the laws are adequate but that most jails are not strong enough to resist a mob, the committee's report said.

The report called attention to the fact that no lynching took place in Tennessee last last year, despite the fact that lynchings increased in number in the United States.

The report concluded with the statement: "In these days when the proper officers may be easily equipped with machine guns, tear gas bombs and like implements, practically any mob can be dispersed if determined effort is made time."

The report on law and order came early in the business of the afternoon session held at the Y. M. C. A.

The forenoon session, which was presided over by Dr. James E. Clarke, of Nashville, chairman of the commission, was featured by the reports of the officers and secretaries and also the reports of the committees in charge of various phases of work.

Of special interest was the report of James D. Burton, of Oakdale, Tenn., executive secretary for Tennessee and Alabama. His report set forth that the interracial movement in Tennessee, with twelve years' experience, has succeeded in building up a community habit in dealing with race relations. Communities now, said the report, invariably turn to the methods of the Inter-racial Commission as the normal approach in dealing with race problems.

Needs Presented

The following needs, which Mr. Burton explained were gathered from over the State, were presented in the report: That colored doctors and nurses be permitted to attend colored patients in hospitals; that colored school children be given free examination by county heauth units, and, where possible, that colored doctors and nurses be employed; that proper provision be made for seating growing school children, providing sanitary toilets, drinking fountains and playground equipment; that the compulsory school attendance law be enforced; that traffic signals in colored school zones be installed where needed; that educational standards for colored teachers be according to law; that salaries be in accordance with the State schedule; that the eight months term be applied to colored schools; that the Herbert Domain School for delinquent colored boys is not well located geographically and for the development of youth sent there, and should be relocated; that there should be public sentiment, through pulpit and press, for humane treatment and protection by law of alleged colored offenders, and for equal justice in the courts; that jails nsecure against attacks of nobs be noted by the authorties, and that immediate and proper steps be taken to safeguard prisoners when threatened with mob violence, enlisting the co-operation of interracial leaders in the community in the upholdnig of the law.

The report on education, submitted by Dudley S. Tanner, of the State Department of Education, said that "while much remains to be done, yet it seems real progress has been made in Tennessee."

Dr. W. J. Hale, of the A. and I. State Normal, chairman of the colored division of the Interracial Commission; R. F. Clay, secretary of the colored division, and Mrs. Neal Spahr chairman of Woman's Work also presented their reports.

The group chairmen making reports include: Public welfare Mrs. Katherine A. Grimes, associate editor of Southern Agriculturist; rural work, C. C. Haun, Vanderbilt School of Religion; student activities Dr. W. D. Weatherford, President of the Y. M. C. A. Graduate School; church co-operation, Dr. E. L. Orr, Synodical executive of the Presbyterian Church, U. S. A.; education, Dudley Tanner, rural school agent of the State Department of Education, and public health, Dr. W. S. Leathers, Vanderbilt Medical School.

Dr. Clarke, the chairman of the commission, who is also editor of The Presbyterian Advance, presented the law and order report.

The findings of the committee were expected to be embodied in resolutions at the close of the afternoon session.

NEGRO SOCIAL SCHOOL

A "college of attitudes" to train negro Sunday school and kindergarten teachers and welfare workers will be opened Wednesday at the building formerly occupied by the old Second Methodist Church, Third and Linden Avenue, with Dr. Sutton E. Griggs as principal.

"Negro education today is producing competent individuals but not properly improving the race," Dr. Griggs said, explaining the idea of the new school. "For example, after 60 years of education, our homicide rate is still 16 times that of the white people. Practically all our ills can be traced to non-social and anti-social attitudes."

Chattanooga, Tenn.
NEWS

MAY 16 1931

A Model Citizen

Here, in a little story in the Nashville *Banner*, is the death notice of a model citizen:

Shelbyville, Tenn., May 8.—(Special.)—Lee Trail, a widely known and respected colored man has died at his home about two miles west of Shelbyville after a long illness of infirmities of age. He was well beyond four score and ten years. He had been feeble for several years, but his habits of industry kept him going as long as strength permitted. He was thoroughly trustworthy and reliable, and the best citizens of his neighborhood testified that he was ever ready to do his part in any public work for the good of the community. For many years, he was known as one of the largest sweet potato raisers in the country, and used the most approved methods in storing from 12,000 to 15,000 bushels for winter-keeping every year. He was always able to secure the best possible price for them, because his customers know they were well kept. For many years, on the first Monday in April he had three or four potato wagons loaded to capacity on the Public Square and he found a ready market.

He is survived by his wife, four sons and three daughters. He was a faithful member of the First Baptist Colored Church of Shelbyville and his funeral was held at that church Wednesday.

No doubt the parson waxed eloquent at the funeral, but the mere facts of Lee Trail's life are eulogy enough.

Race Relations-1931

Texas

Improvement of Interracial Commission Reports Successful Year

Texarkana 1-22-31

HUNTSVILLE, Texas—Extension of race relations courses in the colleges of the state, the organization of colored Boy Scouts the appointment of interracial committees by chambers of commerce, and the presentation of the interracial message before many important religious, educational civic, and political groups—these are among the successful activities reported for the year just ended by Prof. R. M. Woods, representing the Texas Interracial Commission as field secretary and director. Following the objectives formulated by the Commission a year ago, Mr. Woods comes to the end of 1930 with a gratifying record of achievement along all the lines included in the Commission's plans.

Recognizing the value of the scout program in the building of character and citizenship, Mr. Woods has actively promoted the extension of its advantages to colored boys. As a result seven new colored troops have been organized.

The need of courses in race relations has been brought to the attension of all the senior colleges in the state and has met with hearty response. Most of the state's higher institutions now have such courses, which are said to be popular and effective.

RACE RELATIONS PROGRAM GAINS MUCH IN TEXAS

Pittsburgh Courier

HUNTSVILLE, Texas, Jan. 15.—Extension of race relations courses in the colleges of the state, the organization of colored Boy Scouts, the appointment of inter-racial committees by chambers of commerce, and the presentation of the inter-racial message before many important religious, educational, civic, and political groups—these are among the successful activities reported for the year just ended by Prof. R. M. Woods, representing the Texas Interracial Commission as field secretary and director. Following the objectives formulated by the Commission a year ago, Mr. Woods comes to the end of 1930 with a gratifying record of achievement along all the lines included in the Commission's plans.

Acting on his suggestion the chambers of commerce of more than twenty-five cities, including the largest in the state, have appointed committes on race relations. These will function as intelligent and sympathetic points of contact between the races, and are expected to be very useful in promoting mutual understanding and co-operation.

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NEGROES GIVE WHITE MAN DIAMOND IN APPRECIATION

Houston Informer 3-7-31

Longview, Texas.—(ANP)—As an expression of their appreciation of his kindly interest in their welfare during the past, a group of Negroes of Kilgore, presented Malcolm Crim of that community with a diamond stud at their local church recently. Crim was called into the assembly place and surprised at the expression of affection in material form that the Negroes presented him. During the rush incident to the bringing in of the "Lon Delia" Crim oil well near Kilgore, Crim has always found time to give information and to offer help to the Negro landowners. In some instances, he saved them large sums of money by forestalling efforts of ruthless white lease hounds to buy their leases and royalties at a less figure than they were worth.

NEGROES GIVE WHITE MAN DIAMOND IN APPRECIATION

Courier 2-7-31 Pittsburgh Pa.

LONGVIEW, Tex., Jan. 22—(By ANP)—As an expression of their appreciation of his kindly interest in their welfare during the past, a group of Negroes of Kilgore, Tex., presented Malcolm Crim of that community with a diamond stud at their local church recently. Crim was called into the assembly place and surprised at the expression of affection in material form that the Negroes presented him. During the rush incident to the bringing in of the "Lon Delia"' Crim oil well near Kilgore, Crim has always found time to give information and to offer help to the Negro landowners. In some instances he saved them large sums of money by forestalling efforts of ruthless white lease hounds to buy their leases and royalties at a less figure than they were worth.

A NEW POINT OF VIEW

Houston Informer

At the recent meeting of the Prairie View Alumni and Ex-Students' Association a recommendation of President Taylor to the effect that the proposed alumni building to be erected on the campus by the alumni and ex-students be named the "Will C. Hogg Memorial Alumni and Former Student Building" was adopted. Mr. Taylor has stated the point of view of this recommendation in the following language:

"There can be no permanent progress in America, particularly in the Southland, without interracial good will and cooperation. While it is true that the greatest impetus to the advancement of the Negro must come from within, yet, unless the interracial aspects of this advancement are attended by tolerance, good will and mutual consideration, neither race can rise to the fullest possibilities of the opportunities which are presented to them to go forward in mutual helpfulness.

7-4-31 Houston,

"The late Will C. Hogg has magnificently indicated his interest in these considerations by the gift in his will of $25,000 to be used as the basis of a loan fund for worthy Negro boys and girls who desire to prepare themselves for service to their race and state by attendance at the Prairie View State Normal and Industrial College, but who do not have sufficient funds to do so. As evidence of a like interest in these matters on our part, we propose to dedicate the alumni hut at Prairie View to this new program of interracial respect, tolerance, good will, and mutual helpfulness, by naming it in memory of one who himself had and demonstrated an abiding faith in the possibilities of such a program."

The Houston Informer and Texas Freeman recognizes in this attitude a new point of view toward race relations in the South, one which, no doubt, is destined to carry far in the solution of what is probably our most difficult American problem.

Race Relat. nx-1931

Virginia

Improvement of Inter-American

Predict "Serenity" in Virginia

RICHMOND, Va. — Pointing out that the efforts of the interracial cooperation commission of the Presbyterian synod of Virginia to bring about a better understanding between the races had met with most encouraging success, LeRoy R. Reynolds, white, predicted the dawn of "serenity' in the near future.

The synod adjourned Thursday after a three days session here.

Meetings, Conferences, etc.,

MISSIONARY RELATES STORY OF INTER-RACIAL CONFERENCE LAST JULY

Dr. Max Yergan, resident "Y" Secretary of South Africa, came to Pittsburgh to fill a speaking engagement at the University of Pittsburgh, under the auspices of the Y. M. C. A. Dr. Yergan, in discussing the work in Africa, referred specifically to the inter-racial conference held in South Africa July, 1930. A brief resume of the conference by Dr. Yergan is as follows: 4-25-31

It is a well known fact that in South Africa there exists a racial situation more acute and complex than that found in almost any other part of the world. The acute nature of the South African problem is due to several causes among which is the fact that the white population is outnumbered by the African population by three or four to one, and that as a result the white population is moved by fear lest the African community become efficient in the social, economic and political life of the country. This fear leads the white community to safeguard itself by legislative and other practices, thus arousing resentment, suspicion and in cases bitterness aming the African population. Any effort therefore made at removing this fear and thereby making for a larger measure of understanding and cooperation is of direct importance in the real life of the seven and one-half or eight millions of people who live in South Africa, and is bound to have far-reaching effects on the life of the millions of Africans to the north of South Africa.

For the first time in the history of South Africa an inter-racial conference of African and European students and senior people with a liberal outlook was held in July, 1930. This conference was the first public gathering to be held in the new Y. M. C. A. building towards which Mr. John D. Rockefeller, Jr., contributed $25,000, and Roland Hayes, Mr. E. A Johnson of New York City, and others contributed liberally. The gathering brought together three hundred fifty students and more mature people of which number a little more than one-half were native Africans and the others European or white. It was a gathering of both men and woman and in its plan undertook to deal with the outstanding problems confronting black and white in South Africa today.

In a gathering such as this the question of accommodation was one that had to be dealt with at the outset. Held as it was at the South African Native College and Lovedale Institution, two large educational centers for native Africans, the Europeans who were present were naturally the guests of the African section of the Y. M. C. A. in South Africa under whose auspices the conference was held. Nevertheless, the European students who were present had expressed a strong desire that the usual social barriers in South Africa be removed in order that they might enjoy the fullest possible fellowship with African students who were present. While this particular experience was a mere incident in the life of this gathering, it was nevertheless of significance in that it indicates something of the new spirit among a section at least of the younger generation on the European side in South Africa.

The social questions dealt with at this conference included the following:

(1) The land question which is in many respects the most urgent of all questions which make up the complicated racial situation in this country. Due to the rapid increase of African population, the restrictions which exist in regard to African ownership of land and the widespread insufficiency of the small amount of land already in African ownership, it was impossible for any speaker at the conference to dwell upon the realities of the situation without undertaking to make known the growing African desire for more land and better facilities for its cultivation.

(2) The condition of African women and children. No one at the conference made a greater impression than Mrs. Maxeke, an African woman educated in America, who for a number of years served as a probation officer in Johannesburg among African women and girls. In a clear, forceful way she showed the effect of present-day industrial development in South Africa upon the African home, and particularly upon African women and girls. As a result of her presentation and the subsequent discussions, all who were present at this conference recognized the necessity of protective measures in the interest of South African womanhood.

3) The political issue. While this conference was in every sense non-partisan and made it clear that it was not involved in what are usually referred to as politics in South Africa, it could not avoid reference to subjects which in their final analysis are in a political nature. Many of the African as well as European speakers referred to the present political situation in South Africa whereby far-reaching changes are contemplated by the existing government. At present native Africans exercise the right to vote only in the Cape Colony and the change is proposed whereby this direct participation in the political life in that particular province is to be changed to a less direct and, from an African point of view, less satisfactory share in that branch of the country's life. Both in the addresses and discussions native African as well as European speakers supported the principle that it was reasonable for the African to desire a real voice in his own affairs.

One of the outstanding leaders in the liberal European thought of South Africa brought before the conference the challenge of communism. While this speaker is not a Communist, he nevertheless referred to the tremendous appeal which Communism makes to the native African because of its direct championing of his cause and its absence of color and racial restrictions. This speaker, however, made it clear that in his view Communism leads inevitably to strife. On the other hand, he pointed out that real inter-racial co-operation means sacrifice and he wondered if the sacrifice of co-operation did not frighten people just about as much as the strife of Communism. At any rate, his strong point was that both liberalism and Christianity have a strong competitor in Communism and that if the growth of the latter is to be adequately checked the former must pursue a much more aggressive and unequivocal course.

While the addresses and subsequent discussion which took place at this conference were of significance, ordinary native fellowship between students and others of the two races played an important part in making the conference the success that it was. It was a new experience for educated youth of the two races to get into each other's mind, to sing each other's songs and to discuss dispassionately the problems which were common to them. As a result of this there were friendships made which give evidence of having some lasting qualities, and it will go far toward making for greater and more constructive efforts and understanding the perplexing aspects of the racial question in South Africa. It is not to be expected that a gathering of this nature will solve any of the questions. What it had done, however, has been to help create an atmosphere in which people of good will in both races can get together and undertake to find some sort of satisfactory plan for working out that whic his not understood or which is one-sidedly understood and thereby creates a problem.

What, it may be asked, may be pointed out as the net result of this gathering This question has just been answered in part above. The conference was not called to solve problems—it was rather called to demonstrate the possibility of people, even in a country like South Africa, getting together and thereby undertaking to learn more of each other's point of view; also to face frankly the facts of the conditions under which they live and thereby try to make for a more equitable state of affairs. Admittedly, this is only the beginning in this particular direction and along these particular lines, but any individual who knows anything of past South African history will admit that it is a very significant beginning for in the past inter-racial development has not come about as a result of consultation between the two races, but very largely as a result of dictation on the part of Europeans.

It should be pointed out that the point of view as well as the method of this particular conference represent only a small minority so far as the European community of South Africa is concerned. Following the conference there was considerable criticism on the part of the more conservative section of the European population, but notwithstanding this criticism it is of outstanding significance and perhaps the greatest achievement of the conference that the students who were present as well as a number of the senior leaders who were present, coming largely from the more conservative section of the white population of South Africa, have unanimously stood by the conference and among their associates advocated the principle of consultation and co-operation. Well, may we regard this as the beginning of a process which will result in fundamental improvement in the life of the African population in southern Africa and in the relations between the two races dwelling there.

Race Relations-1931
Meetings, Conferences, etc.

Alabama.

Birmingham, Ala. News
Monday, January 12, 1931

INTERRACIAL BODY TO HOLD MEETING

Annual Gathering Of State Commission Will Begin Tuesday At Y.M.C.A.

The annual meeting of the State Interracial Commission of Alabama will be held in the Central Y. M. C. A. Building, Birmingham, Tuesday, with both morning and afternoon sessions.

Officers and chairmen to report are Dr. Charles Clingman, Birmingham, state chairman; Jesse B. Hearin, Montgomery, vice chairman; Dr. E. T. Belsaw, Mobile, recording secretary; Mrs. J. H. McCoy, chairman of women's division; James D. Burton, Oakdale, Tenn., interstate secretary, and Donald Comer, Birmingham, chairman of the program committee.

Other speakers at the morning meeting, which begins at 9:30, will be Dr. C. B. Glenn, on "Achievements and Opportunities in Race Cooperation in Alabama," and Prof. A. H. Parker, principal of the Birmingham Negro Industrial High School.

The need of a state school for negro girls will be discussed in the afternoon by Mrs. McCoy, Athens, and Jennie Dee Booth Moton, wife of Principal R. R. Moton, of Tuskegee Institute. The function of the Tennessee School for Colored Girls is expected to be discussed by William C. Headrick, Nashville, director of the Tennessee State Welfare Division.

Reports compiled by public and private agencies for presentation to the annual meeting of the commission Tuesday indicate progress in the movement for better racial cooperation in Alabama.

Dr. Douglas L. Cannon, of the State Health Department, says negroes in 53 Alabama counties are accorded full time public health service.

Dr. B. L. Parkinson, director of teacher training for the state, has completed a report in which he points out raising of the negro teacher training institutes at Huntsville and Montgomery to higher ratings.

Mrs. J. F. Hooper, chairman of the woman's synodical committee in Alabama of the Southern Presbyterian Church, reports that 10 counties have made surveys of local conditions among negroes, giving the information thus collected to local interracial committees.

Principal Moton, of Tuskegee, says the national negro health week in 1930 was observed in 47 counties and 17 cities of the state. He also reports progress in agriculture through county and state fairs, and through cooperative buying and selling.

Members of the women's division of the interracial committee were meeting at the Y. M. C. A. Monday to dispose of some matters prior to the meeting of the entire body Tuesday.

Mrs. Jesse Daniel Ames, Atlanta, from the headquarters of the committee on interracial relations, was to speak Monday afternoon.

Before the women lay a proposal to request the coming state Legislature to pass certain laws designed to give further aid in preventing lynchings in the state and punishing those guilty of acting without the law.

Birmingham, Ala. Age-Herald
Tuesday, January 13, 1931

A Good Fight

The State Commission on Interracial Cooperation meets in Birmingham Tuesday, under the chairmanship of the Rev. Charles Clingman. It will consider, among other things, the proposal of a state school for negro girls. Major attention, however, will be given to reports on racial relations and to plans for projecting a beneficent program.

Alabama has not figured in 1930's ugly record of lynchings with the utmost credit, although remembering what has taken place in other Southern states, and even in Indiana, we have no reason to be utterly crestfallen. But there remains a vast field of harmony and understanding to be cultivated among us. And to that task the Interracial Commission has dedicated itself.

Organized 11 years ago, the interracial movement has served the cause of good will and justice magnificently. Today 800 committees in 14 states attest both the success and the zeal which have been registered in this cause. This enterprise has contributed inestimably to the finer sympathy, the fuller fair play, which now obtains as between whites and blacks.

Drawing upon its experience, we learn from a bulletin from James D. Burton, secretary for Alabama and Tennessee, interracial activities will now seek new approaches to an old situation. Particularly will an effort be made to "reach more and more of the rural districts, and to make closer contacts with the mass mind in matters of race relations."

A special group of Southern investigators, headed by George Fort Milton, which made a survey of last year's increase in lynchings, has reported that economic and educational factors have combined to bring about this unusual resort to extra-legal methods. This means that only slowly can be eradicated the forces which find expression in lynching. It is for that very reason, of course, that our best minds and spirits should be given to the fight on friction, wrong and savagery.

Birmingham, Ala. News
Tuesday, January 13, 1931

INTERRACIAL BODY ASKS COOPERATION

Mutual Good Of Whites And Negroes Will Be Served Best Thus, View

Progress of the negro and the white man must go hand in hand, it was declared by speakers Tuesday at the opening session of the annual convention of the Interracial Commission of Alabama, which assembled in the Y. M. C. A. auditorium.

Cooperation between the two races is increasing, according to reports, but must be increased for mutual good.

The morning's session was given over largely to discussion of negro education and negro rural life. The afternoon session was to be devoted largely to the matter of a state school for negro girls, a bill to provide for which will be introduced in the Legislature.

Speakers On Program

Speakers at the morning session, over which Dr. Charles Clingman presided, included Dr. C. B. Glenn, city superintendent of schools; Principal A. H. Parker, Negro Industrial High School, both of Birmingham; T. M. Campbell, Tuskegee, field agent for seven Southern states for the U. S. Department of Agriculture, and Mrs. Jessie Daniel Ames, Atlanta, representing the committee on Interracial Cooperation.

Dr. Glenn outlined the growth of negro education in city schools and how through these schools negroes are being trained in civic consciousness as illustrated by Community Chest giving and other ways. Principal Parker stressed the need of negro schools providing employment for graduates.

The work of movable health schools for negroes was emphasized by Prof. Campbell, who said the country must be made attractive to the negro through improved educational opportunities, sanitation, etc.

Improved Schools

A similar attitude was expressed by Mrs. Ames, who added that the 10-year program of the woman's division of the committee on interracial cooperation calls for improvement of country school conditions for both races, as the one can rise only as the other does.

"The agricultural problem can be solved," she said, "by establishing proper educational facilities for rural children."

The negro honestly prefers rural life, she said, and left the country for the city only because the country was not made attractive enough for him.

Among officers and chairmen to report were Dr. Clingman; Jesse B. Hearin, Montgomery, vice chairman; James D. Burton, Oakdale, Tenn., interstate secretary, and Mrs. J. H. McCoy, Athens, chairman, woman's division.

Birmingham, Ala. News
Wednesday, January 14, 1931

EDMONDS HEAD OF INTERRACIAL BODY

School For Delinquent Negro Girls Discussed, Led By Mrs. J. H. McCoy

Dr. Henry M. Edmonds, pastor Independent Presbyterian Church, was in charge Wednesday of the Interracial Commission of Alabama, having been chosen Tuesday afternoon as chairman to succeed Dr. Charles Clingman, rector Church of the Advent.

All other officers were reelected at the closing session of the one-day meeting in the Y. M. C. A. auditorium. They are:

Jesse B. Hearin, Montgomery, vice chairman; Dr. E. T. Belsaw, Mobile, recording secretary; Mrs. J. H. McCoy, Athens, chairman woman's division, and James T. Burton, Oakdale, Tenn., interstate executive secretary.

Discussion at the Tuesday afternoon session centered around the need of Alabama for a school for delinquent negro girls. Mrs. McCoy declared a bill providing for such a school will be introduced at the present Legislature and asked the support of the residents of the state for the movement.

Sheffield, Ala., Daily
Wednesday, January 14, 1931

TO REPORT ACCOMPLISHMENTS OF INTERRACIAL COMMISSION

Mrs. J. H. McCoy, Of Athens, Is On Program Committee

BIRMINGHAM, Jan. 14 (AP)—A report of accomplishments of the State Interracial commission in Alabama during 1930 will be presented at the annual meeting here January 13.

"Achievements and Opportunities in Race Cooperation," was the theme of the program carried out the past year and the results of this along with suggestions for the new year will be presented by James D. Burton, of Oakdale, Tenn., interstate secretary for the movement in Alabama and Tennessee.

Members of the program committee are Donald Comer, chairman, Birmingham; Dr. C. C. Moseley, Dothan; Dr. E. T. Belsaw, Mobile; Dr. C. B. Glenn, Birmingham; Dr. James E. Dillard, Birmingham; and Mrs. J. H. McCoy, Athens.

Dr. Glenn will preside at the morning session, which will deal chiefly with achievements and opportunities of interracial cooperation. The need of a state vocational school for negro girls on the basis of the industrial school at Mt. Meigs for boys will be discussed during the afternoon. This discussion will be led by Mrs. McCoy.

Birmingham, Ala. News
Tuesday, January 13, 1931

The Interracial Movement And Its Broader Purposes

Of more than passing significance is the annual meeting of the Interracial Commission of Alabama on Tuesday. Organized primarily as a movement toward broad cooperation between white and colored people, these leaders of both races have in mind also the unlikenesses that exist between these peoples. Alabamians who have been inclined to believe that the efforts of these high-minded sociologists are toward altering the social status that exists, might well attend some of these conferences now being held in our midst. What is contemplated is the furthering of economic justice toward our colored neighbors, of improving their conditions generally, of removing the noisome slums in which they all too frequently dwell, of eliminating preventable diseases among them, and of obtaining for them exact justice under the laws of our land.

Reports of officers and chairmen of the several groups associated in this movement should be highly illuminating to our people unfamiliar with the cooperative efforts now fairly under way to enable Southern white and black people to dwell together amicably. Much has been done, but much is still to do. What the masses of our people need most to do is to understand the breadth and humaneness of the purposes of the Alabama Interracial Commission. It needs but a little more enlightenment, a little more consideration, a little more lovingkindness to discern that the Southern whites have been tardy in according economic and legal justice to the Negro people. They do not need coddling. For the most part, they should be allowed to work out their own salvation. But they need guidance and direction in sanitation, in conservation of the youth of their race from the corroding influences of the gutter, and in all ways to lift themselves as far as is possible out of the sloughs of ignorance and inertia.

RACIAL INTEGRITY TO BE DISCUSSED

Racial integrity, law and order, national evangelism, preservation of Christianity, Southern ethics and work of Booker T. Washington are among the subjects to be considered in lectures at a mass meeting in the Champion Theater, 1721 Fourth Avenue, North, at 2:30 p.m. Sunday, it is announced. Seats for white people will be reserved.

Among the speakers will be Bishop Socrates A. E. O'Neill, president of an international organization on evangelism which was organized in Washington in 1918 for the moral development of the negro race.

In announcing the mass meeting its promoters said the Southern negro must cooperate with the white people of the South in the preservation of Christianity.

Mrs. O'Neill will read poems on Southern white people and "Our United States President."

Several negro quartets and the Jubilee Singers of Alabama will furnish the music.

White people have been invited to attend the meeting, it is announced.

Negroes Deplore Rumors Of Clash

Meeting yesterday, Montgomery negro leaders adopted resolutions deploring reports linking their race with any effort to disturb the peace of the city. The meeting, held at the Hutchinson Street Baptist Church, was attended by negro ministers, professional and business men. The resolutions follow:

"First, whereas we are not unmindful of the fact there have always existed the most cordial and friendly relations between the races of Montgomery, we desire most sincerely that these relationships shall continue.

"Second, whereas in the past as a group, we have been faithful and loyal to every interest of common good of our city, realizing that whatever is of the best interest of one is for the good of the other; we pledge our continued loyalty and faithfulness in the interest of peace and well being of the city.

"Therefore, be it resolved; that as a group of colored citizens we go on record as emphatically condemning any propaganda that tends to disturb the peace and quietude of our city; we further pledge our support to constituted authority in helping to bring to justice any propagandist or violators of the law who might be found operating among us.

"We also pledge ourselves to use our several offices as ministers, teachers and leaders of fraternal organizations, etc., to correctly instruct our people on things that make for law and order.

"We wish to commend the press for the stand it has taken in giving to the public a correct explanation of the present situation.

"Respectfully submitted, F. W. Jacobs, E. G. Williams. W. T. Breeding, H. D. Parker, D. A. Pettus, R. T. Hunter, G. W. Williams, Morris Smith, chairman committee on resolutions."

Inter-Race Gathering Scheduled For Sunday

"The New South and the New Negro," will be the topic of a speech by J. Gordon McPherson, negro evangelist of New Orleans, at an inter-race mass meeting to be held at the Day Street Baptist Church here Sunday. A special section will be reserved for white people.

McPherson, known as the "Black Billy Sunday," will speak on communistic activities and effect, the Rev. J. H. Elison, pastor of the church, has announced. Negro spirituals will precede the speech.

Meetings, Conferences, etc.,

UNIUN PROFESSURS IN INTER-RACIAL CONFERENCE

Published
12-25-31
Washington, D. C.

President William J. Clark and Faculty Members Attend Twelfth Annual Meet

The St. Paul Episcopal Church in the city of Richmond was the scene of the twelfth annual conference of the Virginia Commission on Inter-Racial Co-operation.

The Virginia Union University delegation, which was headed by President William John Clark, included Vice-President John W. Barco and Dr. Gordon B. Hancock, Chairman of the Department of Sociology. Dr. Hancock has been styled "America's Gloomy Dean."

The Committee on Resolutions, of which Dr. Hancock was chairman, drafted resolutions which were adopted by the conference. They advocated a more equitable employment of Negroes on public works; urged an appropriation of $100 by legislature to each county in Virginia for Negro public health nursing, such appropriation to be used in matching money from the Rosenwald Fund. Sidney B. Hall, State Superintendent of Public Instruction, endorsed the program for educational opportunity in the state.

Mr. W. A. Hall, Secretary of the Richmond Urban League and a Union graduate, reported upon unemployment as it affected the Negro in Virginia. He cited figures which were based upon surveys conducted by his office, to prove his assertions. Dr. Frank P. Graham, newly elected head of the University of North Carolina, Rev. Beverly D. Tucker, Jr., Dr. S. C. Mitchell, Dr. G. W. Goode, Dr. R. E. Blackwell, and Dr. Garnet Ryland were among the leaders of this significant meeting.

Florida.

Race Relations-1931
Meetings, Conferences, etc.,

PROF. W. J. HALE, HEAD OF A. AND I. STATE COLLEGE DELEGATE TO FLORIDA MEETING

Globe 2-20-31

Prominent Nashville Educator to Represent State At Important Meeting

Nashville, Tenn.

INSTITUTE OF INTER-AMERICAN AFFAIRS

Announcement was made last week that President W. J. Hale, of Tennessee A. and I. State College, had been named as a special representative and a delegate to attend the Institute of Inter-American Affairs that is to be held at the University of Florida down in Gainesville, at an early date. The announcement of his selection and appointment was released upon authority from Dr. Rollin S. Atwood, who is the acting director of the Institute.

At this meeting it is said that educators from every section of the United States, the leaders of colleges and the noted professors would gather where they will commemorate the twenty-fifth anniversary of the founder of the University of Florida.

President Hale has been constantly honored to important meetings, but it is said here among his friends that perhaps this is one of the greatest and most outstanding recognitions that has come to him, due to the importance of this meeting, and to the further fact, that it is the University of Florida. It was not known out at the college just when President Hale would go, or the exact date of the meeting, but his private secretary promised to give the information as soon as President Hale is satisfied as to what date he would go.

Race Relations-1931

General

Meetings, Conferences, etc.,

NEW OFFICERS NAMED BY INTERRACIAL BODY

Constitution
5-20-31
Executive Cty

Greensboro, N. C., Man Heads Commission After Two-Day Conference.

Officers for the year were elected Thursday by the Commission on Interracial Co-operation, which concluded a two-day annual meeting held here. Dr. W. C. Jackson, of Greensboro, N. C., was chosen president, with Dr. R. R. Moton, of Tuskegee Institute, first vice president; R. H. King, of Atlanta, second vice president; J. S. Kennedy, Atlanta, treasurer; Miss Emily Clay, secretary, and Miss Myrtice Johnson, assistant secretary.

Among the new members elected by the commission for the ensuing three-year term were:

Alabama—Dr. J. W. Abercrombie, state superintendent of education; H. C. Trenholm, president, State College for Negroes, Montgomery.

Georgia—Clark Foreman, Kendall Wesiger, Turner Jones, Mrs. Harry Gershon, Bishop W. A. Fountain, Steve Nance, Claud Nelson, all of Atlanta.

Kentucky—P. H. Callahan, and Miss Nannie Hite Winston, of Louisville; Dr. W. J. Hutchins, president Burea College, Berea.

Mississippi—Bishop W. M. Greene, Meridian; Francis Harmon, Hattiesburg.

North Carolina—Frank Graham, president, University of North Carolina, Chapel Hill; Dr. E. M. Poteat, Jr., Raleigh; Dean Elbert Russell, Duke University, Durham.

Texas—George B. Dealey, editor of The Dallas News; Thomas W. Gregory, Houston.

Mrs. J. W. Downs, Nashville; Dr. S. M. Cavert, secretary, Federal Council of Churches, New York city; Mordecai Johnson, president, Howard University, Washington, D. C.; Miss Janie McGaughey, secretary, Presbyterian Woman's Work, St. Louis.

The meeting was attended by 77 men and women from various parts of the south, who expressed satisfaction with the work of the past year and extended a vote of confidence to the administration.

Race Relations - 1931

Meetings, Conferences, etc.

Georgia

CHURCHES STUDY RACE RELATIONS

Number of Bulletins Prepared by Southern Commission for Observance of the Day, on February 8th

ATLANTA, Ga., Jan. 30.—February 8 is to be observed nationally as "Race Relations Sunday,' according to an announcement by the Commission on Interracial Co-operation with headquarters in this city, which promoting this project in the Southern states. Initiated by the Federal Council of Churches in 1923, this is the ninth anniversary of Race Relations Sunday and its wide observance by religious bodies is expected.

A number of interesting bulletins have been published by the Interracial Commission for use in preparing addresses and programs for the occasion, and are available on request of interested pastors and religious leaders. Among these are "The Bible and Race Relations", "America's Tenth Man", "An Adventure in Faith", "Southern Opinion and Race Relations", "What the Negro Wants", and other interesting titles.

DR. SLATER TO SPEAK AT RACE CONFERENCE

Constitution

Change in Program for Meeting on Tuesday Announced.

2-15-31

Announcement of a change in the program of the race relations seminar session Tuesday, in which Dr. T. R. Slater will open the discussion of "Health Needs of the Atlanta Negro," were made Saturday by Mrs. H. H. Hirsch, in charge of the events, which are being held at Wesley Memorial church under auspices of the Atlanta committee on women's interracial activities.

Atlanta, Ga.

Following the talk by Dr. Slater, the wife of a Morehouse College professor will lead discussion on the subject, "Negro Home and Family Life." Tuesday's sessions will open at 10:30 o'clock in the morning and are the third of a series of race relations seminars which gather each Tuesday morning for six consecutive weeks. Both white and colored speakers are appearing before the group of invited white women to discuss the economic, health, religious, educational and general community life of Atlanta negroes in an effort to foster better understanding.

Atlanta Ga., Journal
Monday, February 16, 1931

Health Needs of Negroes Will Be Seminar Topic

"Health Needs of the Atlanta Negro," will be the first topic discussed at the third session of the race relations seminar being sponsored by the Atlanta Committee on Women's Interracial Activities Tuesday morning at 10:30 o'clock at Wesley Memorial Church. Dr. T. R. Slater will lead the discussion, followed by a talk on "Negro Home and Family Life."

Dr. R. H. Oppenheimer, of Emory University Medical College, will talk on health problems of Atlanta as they relate to the negro, on March 3. On the program with Dr. Oppenheimer will be Superintendent Willis A. Sutton, discussing "The Education of the Atlanta Negro."

RACE CONFERENCE OPENS HERE TODAY

Constitution

Dr. Hugh H. Harris, of Emory University, and Professor W. H. Phillips, of the University of Georgia, will be the speakers at the opening session of a Seminar on Race Relations to be held at Wesley Memorial church at 10:30 o'clock this morning. Dr. Harris will speak on "World Race Relations," and Professor Phillips on "The Historical Development of the South's Social System."

Atlanta, Ga.

The seminar is being conducted under the auspices of the Atlanta Committee on Women's Interracial Activities of which Mrs. H. H. Hirsch is chairman and Miss Elizabeth Head the executive secretary.

DARWINIAN LAW GIVEN UNIQUE INTERPRETATION

'Cooperation, Not Conflict, is the Law of Progress," College Group is Told by Interracial Speaker

ROME, Ga.—That it is not those who fight that survive, but those who fit," was the unique interpretation of the Darwinian law of survival given to the students of Shorter College here in an address on race relations by R. B. Eleazer, of Atlanta, Educational Director of the Interracial Commission.

Confirmation

Bell-Wire

1-29-31

Knoxville

"Cooperation, not conflict is the law of progress," Mr. Eleazer asserted. "Those who learn to work together survive and grow strong; those who are always fighting inevitably destroy each other. Civilization goes forward as long as men work together.... when they fall out and fight they head back toward barbarism."

Applying this thought to the racial situation in America, the speaker held that the best interests of both races demand that they work together for the common good and that no hope is to be found in any other direction. "Apparently white and colored people are fated to live here side by side for a long time to come," he said. "For every reason they should learn to get along harmoniously and helpfully, each race making its own contribution to the common welfare. The South is rapidly becoming aware of this fact and is beginning to reshape its policies accordingly."

Mr. Eleazer pointed out numerous conditions of injustice and neglect that still exist and demand correction. The address was heard with close attention and evident interest. A number of students remained after the address for an hour's round table conference with the speaker.

Atlanta Ga. Constitution
Sunday, February 15, 193

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Herald-Commonwealth

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1-31-31

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INTERRACIAL GROUP IN ANNUAL MEETING

Constitution

3-19-31

The twelfth annual session of the interracial commission, held Wednesday at the Butler Street Y. M. C. A., was marked by lively discussion of the various matters brought before the gathering. Dr. W. C. Jackson, vice president of the North Carolina College for Women, presided at the meeting, and Dr. W. W. Alexander, executive director of the commission; Mrs. Jessie Daniel Ames, director of women's work, and R. B. Eleazer, educational director, all delivered reports.

Atlanta, Ga

Dr. Alexander dealt with the effects of the economic depression on interracial conditions, touching on communistic work and pointing out that little interracial conflict had resulted from these disturbing factors. He expressed himself as "gratified that conditions had changed to such an extent."

Mrs. Ames told of the efforts to organize the women of the south against lynching through the Association of Southern Women for the Prevention of Lynching. She developed the point that lynching no longer is considered necessary as a protection for women. The discussion of this phase of the situation consumed more than an hour, and at its conclusion Dr. C. B. Wilmer, of the University of the South, Sewanee, Tenn., expressed the opinion that it was "the most intelligent and heroic move ever made on the part of the women of the south."

R. B. Eleazer discussed the methods used in the campaign of education, stressing public schools, colleges, churches, various religious and civic organized societies, and the press, as mediums so used. Max Bond, colored field secretary for Kentucky, remarked that "to hate is to die."

"Negroes must continue to live above hatred, both for their own sakes and for the sakes of all concerned. They need, he added, especially to levelop an intelligent technique of racial adjustment."

NEW OFFICERS NAMED BY INTERRACIAL BODY

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The meeting was attended by 75 men and women from various parts of the south, who expressed satisfaction with the work of the past year and extended a vote of confidence to the administration.

Race Relations—1931

Meetings, Conferences, etc.

Georgia.

6

Gospel Of Good Will Carried

Tribune 3-19-31

2500 Students Applaud Interracial Speakers

Atlanta, Ga., March 16—During the month just ended 2,500 students in leading white colleges heard personally—and nearly all of them applauded—the message of interracial justice and cooperation delivered by a number of speakers, white and colored. Frank Wilson, Y. M. C. A. student secretary, Dr. Gordon Hancock, of Virginia Union University, R. B. Eleazer, of the Interracial Commission, and Claud Nelson of the Y. M. C. A., represented this interest in a campaign of Christian World Education in the principal colleges of Virginia, speaking to scores of classes and college assemblies on various aspects of race relations.

Frank Wilson twice addressed the whole student body of Hollins College, aristocratic girls' school at Roanoke, and made a very fine impression. Dr. Gordon Hancock had an equally satisfactory experience at Randolph-Macon Woman's College at Lynchburg, where he addressed 700 girls at one time and many smaller groups later.

R. B. Eleazer traveled with the team more than a week and spoke 25 times to an aggregate of 1500 or more students. Among his subjects were "Justice in Race Relations," "America's Tenth Man," "The Bible and Race Relations," and "The Negro in American Literature." Most of these addresses were followed by open forums in which the students asked questions and expressed opinions. The resulting reactions were highly satisfactory.

At the magnificent new Duke University Dr. E. C. Peters, president of Paine College, spoke five times to student groups and reports great interest on their part.

Race relations was also a major subject at the annual Institute of Citizenship at Emory University, this city, where an address was delivered on that subject and a discussion led by Dr. W. W. Alexander, director of the Interracial Commission. More notable still was a remarkable meeting of Florida students at Southern University

COLLEGES HEAR THE GOSPEL OF GOOD WILL

Globe 3-20-31

2,500 STUDENTS APPLAUD INTERRACIAL SPEAKERS—MRS. BETHUNE, FRANK WILSON AND DR. HANCOCK REPRESENT COLORED GROUP

Nashville, Tenn.

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All these contacts are part of an educational program which is being conducted as widely as possible in the colleges, public schools, religious and civic groups of the South, designed to lay the foundation for more intelligent and fair-minded attitudes on race relations.

Birmingham, Ala. Age-Herald
Friday, March 20, 1931

OFFICERS NAMED BY RACIAL GROUP

Dr. Moton, Of Tuskegee, Vice President For Southern Body

ATLANTA, March 19—(AP)—Directors of the Commission on Inter-Racial Cooperation Thursday elected officers, headed by Dr. W. C. Jackson, of Greensboro, N. C., president.

The election concluded the annual convention of the commission, attended by 75 men and women touring various parts of the South, who expressed themselves well satisfied with the work of the past year.

Other officers elected were: First vice president, Dr. R. R. Moton, Tuskegee Institute, Tuskegee, Ala.; second vice president, R. H. King, Atlanta; treasurer, J. S. Kennedy, Atlanta; executive director and assistant treasurer, Dr. Will W. Alexander, Atlanta; secretary, Miss Emily Clay, and assistant secretary, Miss Myrtis Johnson.

A number of new members elected for a three-year term included:

Alabama—Dr. J. W. Abercrombie, state superintendent of education, Montgomery; President H. C. Trenholm, State College for Negroes, Montgomery.

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Mississippi—Bishop W. M. Green, Meridian; Francis Harmon, Hattiesburg.

Texas—George B. Dealey, editor, Dallas News; Thomas W. Gregory, Houston.

Tennessee—Mrs. J. W. Downs, Nashville.

Dr. Michael Davis, Chicago, director of medical work for the Rosenwald Fund, told the commission that inadequate hospital facilities for negroes and lack of opportunity for hospital training for negro doctors constitute serious public health problems in many communities.

Interracial Group In Annual Session; Problems Taken Up

The annual meeting of the Interracial Co-operation Commission was in session Wednesday at the Butler Street Negro Y. M. C. A., with Dr W. C. Jackson, of the North Carolina College for Women, and chairman of the commission, presiding.

Reports on accomplishments of the commission the last year were submitted by Dr. W. W. Alexander, executive director; R. B. Eleazer, educational director and Mrs. Jessie Daniel Ames, director of women's work.

Field reports on the commission's work were submitted by a group of field secretaries, including R. M. Woods, of Huntsville, Texas; L. R. Reynolds, of Richmond, Va.; J. D. Burton, of Oakdale, Tenn.; J. Max Bond, of Louisville, Ky., and Arthur Roper, of Atlanta. The meeting will end Thursday.

As a preliminary to the annual session, a meeting of the women's division of the Atlanta Interracial Commission was held at Wesley Memorial Church Tuesday night, with Miss Mary Anderson, of the United States Department of Labor, speaking on the status of negro women in industry.

Race Relations - 1931.

Illinois.

Meetings, Conferences, etc.,

Rabbi Stands For Identity

1-10-31

negro world

Plans for Parallel Negro Institutions With Whites Are Doomed

New York, N.Y.

ISRAEL WILLS TO LIVE

Science May Bring About Unity; Now National Group Uppermost

CHICAGO.—The question of whether humanity of the future is to be made up of highly organized individual groups or races as it is today, or whether there will be a merging and blending to develop the perfect man of the future, were among the subjects discussd at the Human Relations Parley held December 5th and 6th at Northwestern University and the North Shore Hotel here.

Jews and Negroes, Protestants and Catholics, came together in the round table discussions and perhaps the most significant presentations were made by a Jew and a Negro, representatives of the two most distinctly separate groups there.

In considering the advisability of racial groups yielding to the pressure of universalism, in which a new and blended type of man might be created, all wars cease and the millenium of brotherhood appear, as against the idea of the value of the preservation of group personality, Prof. Abram L. Harris, Jr., of Howard University, espoused the idea of the former, while Rabbi Solomon Goldman, associate editor of the Journal of Religious Education, contended that it was best for the welfare of man that each group be granted freedom to develop its own culture.

Negro World

Dr. Harris, who recently won his degree as doctor of philosophy in economics at Columbia University criticized present trends in the development of racial consciousness, and said that plans for the development of Negroes through the setting up of parallel institutions with the white race were doomed to failure. What was needed, he said, was a realization of the necessity of creating an organization that would cut across race lines for the advance of the great body of people.

1-10-31

Rabbi Goldman while in agreement on this said, "Science may ultimately bring the world together, but the present evolution is in the direction of national group personalities.

"Einstein and Moses are kin," he said. "What does that show? Jewish individualism. The universalists cannot understand Israel's irresistible will to live. We have been victims of social and business prejudice. But the Jew will hold out.

New York, N.Y.

"Here in America he is indeed being put to the test. It is a melting pot. The American pattern is still in the weaving. How many centuries will it take to assimilate the colored people? How long before the mountaineers view life as Greenwich Village? America needs no continuance of group personalities."

Prof. Harris's discussion centered around the contribution of the Negro to American Life; the manner in which European customs have modified and shaped his life; the handicaps under which he has labored, the development of group consciousness within the race; and the effect of all on the rest of American society.

Other speakers were Dr. Edward A. Steiner, Grinnell College, Iowa; Dr. Paul Kiniery, Loyola University, and Rabbi Felix A. Levy of Chicago.

Meetings, Conferences, etc.

JOHNS HOPKINS STUDENTS VS. MORGAN COL.

Herald Commonwealth

THIRD DISCUSSION ON RACIAL RELATIONS

5-16-31

For the third time students from Johns Hopkins University will meet students of Morgan College in a Round Table discussion of racial questions. The project is being given ot the BYPU hour at the Union Baptist Church and being promoted by Mr. A. B. Koger as a "good-will program." Baltimore, Md.

The subject is: "Basis for Better Relations Between Races in America." Excellent music has been provided.

Two other such meetings were held at the YMCA in past years under the same management.

250 AT MEETING ON INTERRACIAL RELATIONS

Afro-American

Church Waking Up on Social Conditions, Speakers Say.

12/19/31

FACE QUESTIONS

Baltimore, Md.

Freedom of Discussion Featured Meeting.

Freedom of discussion, registering a protest against the Salisbury lynching, and resolutions against the jim crow law and discrimination in all public service establishments featured the interracial meeting held here at the white Y.W.C.A., Friday.

The meeting divided into discussion groups and general sessions also included a luncheon at the Young Men's Christian Association.

Gives Keynote

The keynote was sounded Friday morning when Dr. George E. Haynes executive secretary of the Federal Council of Churches of Christ in America, laid down as a basis of frank discussion a linking up of the churches with the practical economic and social problems affecting the relations of the races.

If Christianity means anything, he said in substance, it must affect in more practical way the questions of working conditions, wages, distribution of wealth and the every-day relations under which white and colored people must live. He pointed out that instead of discussing the general principles of the brotherhood of mankind, we must commence to consider how this principle is working out, so far as the church is concerned, when employer and employee meet at work, in the distribution of the benefits of public agencies and in every practical contact.

Group Discussions

Following discussions by three groups, findings were submitted by the general body. Dr. George E. Haynes led the group on economics. In the absence of Dr. Mordecai Johnson, Professor Kelly Miller of Howard University, led the group on Community Relations and in the absence from the morning session of Miss Nannie Burroughs, President John O. Spencer of Morgan College, led the group on education.

The general group meeting in the afternoon in which interracial cooperation was the topic, was led by Canon Anson Phelps Stokes of the Washington Cathedral.

In these group meetings the discussions were spirited and free. Special committees appointed from each group summarized the following findings:

Education: While educational opportunities in the city of Baltimore are as good for colored children as for whites, it was deplored that such is not the case in the counties of Maryland. It was recommended that the equalization of teachers' salaries as now obtains in the city of Baltimore should be extended throughout the state.

It was also recommended that the educational institutions of the state be approached relative to the equality of opportunity for all races; until that is brought about it is recommended that the state appropriate funds for professional education of colored people in those states where equal opportunities are given.

Community Relations: It was recommended that on all boards concerned with service for all citizens there shall be adequate representation from the colored race.

It was recommended that in all public service enterprises that the same wage scale as well as the service rendered should be given to white and colored alike.

It was recommended that the "jim crow" laws in the state be abolished.

Economics: It was recommended that some method be devised whereby tenants would be required to give landlords due notice before vacating premises.

It was also recommended that an inquiry be made as to the feasibility of replacing dilapidated, congested neighborhoods which are a menace to health and morals by inexpensive modern houses that would be available to wage earners of limited means.

Much Discussion

Among the topics which came up for spirited discussion in the group meetings were the discrimination in Baltimore department stores and the color bar at the Peabody and Johns Hopkins.

In the late afternoon session the Salisbury lynching was unanimously and strongly condemned by speakers. In the general sessions Dr. Kelly Miller traced the achievement of the colored group in America and Miss Nannie Burroughs urged a more genuine effort to apply the principles of religion to race relations.

A report read by George B. Murphy, principal of Public School No. 112, in which he outlined the development of welfare institutions here, formed the basis for the general discussion in the open session Friday afternoon.

Among other speakers was Father John Lafarge, associate editor of "America." The 250 men and women who attended the meeting were divided almost equally among white and colored

Missouri.

Race Relations

Meetings, Conferences, etc.

CHINESE CHORUS FEATURES ST. LOUIS INTER-RACIAL MEETING

Courier
2-21-31

ST. LOUIS, Feb. 19—(CNS)—A chorus of Chinese children was a feature of the race relation program held here last Sunday at Phyllis Wheatley Y. W. C. A. Others participating in the exercises were Dr. Leigh O. Wright, pastor of Giddings Presbyterian Presbyterian Church; Mrs. Walter Cannon, who read the poems of Dunbar, and the Rev. D. R. Clark, rector of All Saints' Episcopal Church.

New York.

Race Relations-1931

Meetings, Conferences, etc.,

Bishop W. P. Thirkfield Addresses Inter-Racial Meeting In White Plains

2-2-31

New York.

White Plains, N. Y.—On Sunday, February 8, a union service in the interest of interracial goodwill, in which all of the white and colored churches united, was held in White Plains, where, during the past year, considerable race feeling had developed, owing to the fact that a couple of leading colored citizens had moved into a neighborhood among the white people.

Bishop Wilbur P. Thirkield, now of New York City, was the principal speaker, and made a plea for a "Cathedral of Cooperation" under the dome of which men of all races and religious beliefs would gather in the interest of cooperation and goodwill. He said that "Only a spirit of broad sympathy and generous cooperation will redeem the people out of the narowness of race feuds, hatreds and rivalries into a civilization that is genuinely tolerant, cooperative and Christian. There must be first a conquest of race prejudice. You can never reach and Christianize people whom you patronize or despise as inferior because of birth, or color or nationality. Red, yellow, black or brown skins are the gift of God, as well as white skins. Human hearts beat behind them all and suffer, struggle, bleed and aspire."

Bishop Thirkield spoke of the lynching of twenty-one victims, with the lynching also of courts, law and decency. He said, "You would not lynch the bodies of men but do you not lynch the souls of men—the feelings, the mind, the heart, by your race pride, your prejudice, your discrimination and your segregation that lead to race hatred and conflict. Race hatred is the beginning of self inflicted blindness."

RACE RELATIONS LECTURE SERIES AT COLUMBIA

Tuskegee Messenger

2-28-31

Teachers College of Columbia University is putting on again this year a series of ten weekly lectures on Negro education and race relations by as many white and colored authorities in their several fields.

This series, which began on February 4 and runs through April 15, will be under the direction of Miss Mabel Carney, associate professor of rural education in Teachers College, who has been conducting such a series annually for the past several years. The meetings will be held in Horace Mann Auditorium at eight o'clock on each Wednesday evening, with the exception of April 1 when the meeting will be held in Milbank Chapel at 4:00 p. m.

The opening session was addressed by Miss Carney, who gave an introductory study of Negro education and racial progress in the United States. On February 11, the speaker was Mr. N. C. Newbold, director of Negro education in North Carolina, who spoke on "Public Education for Negroes in the South." The succeeding speakers and subjects are as follows:

Tuskegee Inst., Ala.

March 4: Professor D. O. W. Holmes, of Howard University, who will speak on federal responsibility for Negro education.

March 11: Dean Lucy D. Slowe, of Howard University, and Miss Rebecca E. Davis, field agent for the Jeanes Fund, who will talk on the education of Negro women and girls.

March 18: Dr. Gordon B. Hancock, of Virginia Union University; subject, "Our Common Captivity."

March 25: President B. F. Hubert, of Georgia State College; "Further Opportunity for Negroes in Agriculture and Country Life."

April 1: R. E. Eleazer, of the Commission on Interracial Cooperation, Atlanta, whose subject will be "An Adventure in Good-will."

April 8: Dr. George E. Haynes, of the Federal Council of Churches, New York, who will recount his recent observations in South Africa.

April 15: Dr. Charles S. Johnson, of Fisk University; "The Negro in American and World Civilization."

In previous years these addresses have been attended by audiences running as high as 1,500 or 2,000, made up of teachers and educational administrators from all parts of the United States.

Teachers College Negro Club Dines

Amsterdam News

New York, N. Y.

Lecture Series Ends as Charles S. Johnson Makes Address

Closing its second series of lectures on Negro education and race relations, the Negro Education Club of Teachers College, Columbia University, gave a dinner for 150 guests last Wednesday at International House, dormitory for all race attending Columbia.

Felton Clark, a graduate Teachers College student and president of the club, acted as master of ceremonies. He outlined the work done by the club with the assistance of Miss Mabel Carney, white, professor of rural education at Teachers College. Promotion of race relations among the student groups is the main objective, he said.

The other speakers were Miss Carney, Dr. George E. Haynes of the Federal Council of Churches, the Rev. A. W. Blaxall, white South African; Ruth Rush, Teachers College student and Robert L. Couzens, white student from Georgia.

The dinner preceded the final lecture of the series of eleven. Dr. Charles S. Johnson, author of "The Negro in American Civilization," and chairman of Fisk University's Department of Social Sciences, made the address in Horace Mann auditorium, Teachers College. The professor spoke on the history of the Negro in American and world civilization.

Speakers Discuss Interracial Camp

Amsterdam News

New York, N. Y.

6-27-31

Pioneer Youth's Project Offers Facilities to Negro Children

New York Times

The studio of Miss Maria Margeson at 141 West 139th street was the scene of a unique gathering Friday night when an interracial group met to discuss the Pioneer Youth of America movement and to see moving pictures of the organization's interracial camp.

Walter Ludwig, white, executive director of Pioneer Youth, which is backed by the various labor organizations, non-sectarian and interracial, explained the movement and the desire of the organization to secure Negro children for its interracial camp at Kingston, N. Y.

The extensive camp has a high rate for its season, but through philanthropic sources scholarships have been provided which enable a few children to attend at greatly reduced rates. Glenn Carrington, a young student and writer, explained that he had spent two seasons at the camp and had endeavored to interest Negro children in the scholarships. In the hope of doing so this year, the meeting was held at Miss Margetson's studio.

Motion pictures of camp life and the many activities of the children were shown by Mr. Ludwig. Dr. Dorothy H. Becker of the staff of Columbia University, and a specialist in the work of summer camps, spoke on the value to children of camp life.

The offices of the Pioneer Youth are located at 45 Astor place, and among those on its advisory board is James Weldon Johnson. Walter White of the N. A. A. C. P. is chairman of interracial education and a member of the executive committee

Race Relations - 1931

Meetings, Conferences, etc.

Greensboro, N. C. News
Monday, February 9, 1931

RACE RELATIONS ARE DISCUSSED AT CHURCH

Mayor King Presides Over Meeting—Mr. Tamblyn and Mrs. Newell Speak.

DAVID D. JONES HEARD

A race relations program presented at St. Matthew's Methodist Episcopal church Sunday afternoon at 3 o'clock was attended by many white and negro citizens, among whom were representatives of the city council; Charles A. Hines, chairman of the Guilford County Interracial commission, and representatives of schools and colleges of the city. Mayor R. R. King, Jr., presided.

The principal addresses were delivered by Rev. Ronald J. Tamblyn, pastor of Grace Methodist Protestant church; President David D. Jones, of Bennett College for Women, and Mrs. W. A. Newell, member of the State Interracial commission. An attractive musical program was rendered, including selections by the choir of St. Matthew's church, the glee club from A. and T. college and guartets from Palmer Memorial stitute and Bennett College for Women.

The program was opened by remarks from Dr. R. T. Weatherby, pastor of St. Matthew's, who explained the purpose of the meeting and informed his hearers that throughout the country programs to foster better relations between the races were being held. He expressed his pleasure in the fact that in Greensboro excellent race relations exiset. He then turned the meeting over to Mayor King.

In his introductory remarks, Mayor King said that one of the outstanding facts of the history of Greensboro is the cordial relationship between the races. The city official added that he regarded this relationship as one of the main reasons for the progress and development that have been the citys. He further asserted that Greensboro justly claims one of the highest types of negro citizenship.

Following a selection by Palmer Memorial quartet, Mayor King introduced Rev. Ronald J. Tamblyn, pastor of Grace Methodist Protestant church, who stated that three years ago when he came south to Greensboro he was apprehensive about the race relations in this city. However, he stated that he was pleased to find that the people of the community realized that there was a race problem and they were willing to attempt its solution.

Mr. Tamblyn referred to the northern attitude, which is one of doing favors, as contrasted with the wholesome attitude of the south of working together. He stated that he would rather choose the attitude of Greensboro. In his talk he referred to the period extending from 1861-1863, also to the amazing progress that has been made by the negro. Each race possesses a feeling of arrogance, according to Mr. Tamblyn, who said he felt that his race has been a sinner in this respect. He emphasized the fact that it is not easy for a white man to stand for liberality on the race relation program; that it must be remembered that the white man must go back and live with his white neighbors. He urged that both races should do away with fear, suspicion and lack of confidence in each other, because he considered these the greatest obstacles to racial good will.

Mayor King in introducing President Jones, of Bennett College for Women, referred to him as having been bred and born in Greensboro and one who knew conditions not only in Greensboro but throughout the country.

President Jones gave a brief history of the Interracial commission which was organized by John Eagan in Atlanta, Ga. He pictured vividly the suffering through which these pioneers went in trying to right the situation. President Jones defined interracial good will as nothing more than the operation of the Golder rule. He stated that the negroes simply want the existence of conditions that will give every child, regardless of race, creed, and previous conditions, the fullest possible development to become a useful and desirable citizen.

The last speaker was Mrs. W. A. Newell, who stated that she had been connected with the Interracial commission for eight years. She referred to a meeting of the committee in Memphis, Tenn., at which the wife of Booker T. Washington requested that the white women of the south go into the negro homes and see the negro mothers, know their fears, their hopes, their difficulties. Since that meeting the white women of the south have been putting forward every effort to learn more about the negro women, according to the speaker, who referred to the gift of religion, the gift for faith, patience and forgiveness which characterize the negro. She urged that the negro race should not lose this gift of religion.

Just before the close of the meeting Mayor King introduced Charles A. Hines, chairman of the Interracial committee. The opening prayer was made by Dr. G. F. Hall, pastor of Trinity A. M. E. Zion church. The benediction was pronounced by Dr. J. T. Hairston, of Shiloh Baptist church.

North Carolina

High Point, N. C. Enterprise
Friday, May 8, 1931

MORE POLITICAL FREEDOM URGED FOR NEGRO RACE

Dr. M. W. Johnson, President of Howard University, Urges Cooperation Between Whites and Blacks

CHAPEL HILL, May 8.—(AP)—A plea for greater political freedom for the negro in the south was made here today at the institute of human relations of the University of North Carolina.

The speaker was Dr. M. W. Johnson, president of Howard university, Washington, and a leader of his race. He declared that the "economic, political and spiritual progress of the south was being retarded" because of a lack of cooperation between white men and negroes.

"The proper perspective of the race question is to see it as an inter-racial question," declared Dr. Johnson.

"The limitations of a great many negroes are rooted in economic poverty. No man can say what they might do if given the opportunity."

The speaker declared that the economic status of the negro is linked up with the economic condition of hundreds of thousands of the poorer class of whites in the south.

"Slavery not only impoverished and suppressed negroes," he said, "but the poorer class of whites as well. Before the war there were 390,000 slaveholders and four and a half million in economic slavery.

"Today there are more than 20,000,000 Americans, white and negro, in the south who have never lived a normal economic life, and are still in economic bondage.

"The question of racial relations is not only an economic question but a human question that strikes deep at the root o freligion and morals.

"Slavery broke the ethical backbone of Christianity in this country and we have never recovered. We have separate churches for blacks and whites, and yet in both we will assemble next Sunday and vote to send missionaries to Africa."

Turning to politics the speaker declared there had been "no bipartisan or free discussion of political affairs in Mississippi for 50 years.

"There are thousands of negroes disfranchised in Mississippi," he asserted, "and the same thing might be said of Georgia, South Carolina and some other southern states." He urged that these conditions be ended by enlightened white men.

ASHEVILLE, N. C.
TIMES

JUL 18 1931

Some Southern Social Problems

DR. W. W. ALEXANDER of Atlanta, laid before the Blue Ridge Y. M. C. A. Conference a group of social questions which may be summarized as follows:

Southern white farmers migrating to the cities in recent years are the most unskilled white people in the world. They are utterly unable to meet the conditions of urban life.

If this is an accurate description of the rural workers as a class who have been going into the mills, it is difficult to understand the demand which, until prosperity failed, existed for their labor.

Southern industrial labor, once famed as docile, is becoming class conscious and far from docile. This change will not bring about Communism in this country. in Dr. Alexander's opinion, but it will produce far-reaching changes in the industrial order.

Southern Negroes emerged from slavery largely as skilled workers. Economic competition has taken from them the skilled work formerly allotted to them.

Dr. Alexander asks how the South can maintain prosperity while the Negroes as a group are not prosperous. American industry and trade seek new markets, but so far nothing has been done to develop a tremendous market available by raising the standard of living among the colored people.

Finding an economic and social waste in excessive competition among churches in building finer churches, Dr. Alexander asserts that the true sprit of Christianity would devote a much larger portion of the capital so expended in the construction of hospitals and in social welfare labors Physica, relief is not the first consideration of the Christian program, but Dr. Alexander believes that the existing church program is far from being one well balanced.

Dr. Alexander addressed himself primarily to Southerners, though much of his address deals with issues national as well as regional. But for the South particularly he states issues which can not be minimized or avoided.

Asheville, N. C., Citizen
Sunday, August 2, 1931

RACE PROBLEM IS DISCUSSED

R. B. Eleazar, Atlanta, Addresses Conference At Blue Ridge

BLUE RIDGE, Aug. 1.—(Special)—That the civilization and the religion of America are more sharply challenged at home and more thoroughly discredited abroad by certain aspects of the race problem than by anything else, was the opinion laid before the Missionary Education Movement conference in its forum hour Saturday evening.

Dr. R. B. Eleazar, of Atlanta, Ga.; educational director of the Commission for Inter-racial cooperation, gave expression to this conviction in his address on "Christianity and the Interracial Problem."

"If with all our intelligence and piety we cannot find a way by which the two major races in this country can get along together in mutual justice and helpfulness, then both civilization and religion will have failed," Dr. Eleazar asserted.

Has Direct Bearing

"All this," he continued, "has a very direct bearing on the missionary enterprise. Returned missionaries tell us that the reports of American lynchings, promptly cabled around the world, constitute one of their greatest handicaps; for our lynching habit has no parallel even in the most benighted non-Christian lands.

"The race problem has too long been the football of cheap, designing politicians, capitalizing ignorance

and fear; it demands now the attention of high-minded, courageous Christian statesmen, concerned not only for the welfare of the negro, but also for the white man's sense of justice, of generosity, and of self-respect. The late Governor Aycock, of North Carolina, was right when he said that the white man can never attain his fullest growth till he does absolute justice to the negro.

"And that means equal justice before the law, protection of life and property, freedom from exploitation, a fair provision of public education and other public advantages, and in general the opportunity to attain and achieve the best he is capable of. Neither race has anything to lose from such a course. On the contrary, each has much to gain.

Grady Quoted

"One cannot do better in summing up this whole matter than to quote the following from the South's immortal orator, Henry W. Grady! 'Let us give the negro his uttermost rights, and measure out justice to him in that fullness the strong should always give to the weak. Let us educate him that he may be a better, a broader, and a more enlightened man...And let us remember this—that whatever wrong we put on him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure....But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace.'"

The choice of a vocation was the subject upon which Dr. C. Rexford Raymond, of Chattanooga, Tenn., made his third vesper service talk to the conference delegates gathered on the Lee Hall porch. To those who had already decided upon their life callings, Dr. Raymond advised that they view their occupations with a fresh perspective during the days which they are spending in the delightful Blue Ridge environment. The younger people who have not yet selected a vocation were told to "take advantage of the inspiration of their best moments" in making this all-important decision. A person should map out his life work when he is in his most healthy, optimistic, and courageous frame of mind, said Dr. Raymond.

Russell To Speak

A large audience, drawn partially from surrounding localities, is expected by the conference officials to hear the address delivered Sunday morning at 11 o'clock by Dr. Albert Russell, dean of the school of religion of Duke university. The day's exercises will begin at 7 o'clock in the morning with a communion service led by Dr. Raymond.

One of the leading conference features will be the service of Consecration and Commissioning of the United Student Groups conducted at 7 o'clock in the evening by Dr. W. Knighton Bloom, chairman of the conference. The service will be blended with the usual vesper period observed at this hour. "God's Call for the Common Good" will be the theme of the program. About 40 young people, all from colleges and seminaries, will be consecrated and commissioned for service on the home and foreign mission fields.

Assisting Dr. Bloom in the direction of the service will be the following: Dr. F. P. Emsinger, Demorest, Ga.; the Rev. Milo J. Sweet, Salisbury; the Rev. Lucy T. Ayres, New York City; Miss Priscilla Chase, Raleigh, and Miss Pattie Lee Coghill, Jacksonville, Fla. Following the prayer of consecration, Dr. Ernest M Halliday, of New York, will give an inspirational message, the Hymn of Consecration will be sung, and the service will be closed with a candlelight procession under the direction of Miss Marguerite Davison, of Thorsby, Ala.

Daily Publication

The first issue of "Mountain Echoes," the daily publication of the conference, was produced and distributed Saturday. A. L. Jarnette, recreational director, announced that Monday's program will include a hike in the afternoon to High Top mountain.

The last of the six morning sessions which have been held by the Association of Community Chests and Councils, ended at noon Saturday. The social workers had given their attention during the final day to the following subjects: correlation of state and national activities with local planning and operating activities, correlation of case work activities with health activities, correlation of leisure time activities with case work activities, and correlation of health activities with leisure time activities. The entire six-day program has been concentrated upon the need for closer correlation among the various social agencies now at work. A mimeographed report explaining the many findings of the various committees will be issued shortly following the close of the sessions, Alan Johnstone, secretary of the conference, announced.

Race Relations-1931

North Carolina

Meetings. Conferences, etc.

Gastonia, N. C. Gazette
Friday, May 8, 1931

Makes Plea For Greater Political Freedom For The Negro In South

Progress Of South Being Retarded, Says Howard University President, Because Of Lack Of Co-Operation Between Whites And Negroes.

CHAPEL HILL, May 8—(AP)—A plea for greater political freedom for the negro in the South was made here today at the Institute of Human Relations of the University of North Carolina.

The speaker was Dr. M. W. Johnson, president of Howard University, Washington, and a leader of his race. He declared that the "economic, political and spiritual progress of the South was being retarded" because of a lack of co-operation between white men and negroes.

"The proper perspective of the race question is to see it as an interracial question," declared Dr. Johnson.

"The limitations of a great many negroes are rooted in economic poverty. No man can say what they might do if given the opportunity."

The speaker declared that the economic status of the negro is linked up with the economic condition of hundreds of thousands of the poorer class of whites in the South.

"Slavery not only impoverished and suppressed negroes," he said, "but the poorer class of whites as well. Before the war there were 390,000 slaveholders and four and a half million in economic slavery.

"Today there are more than 20,000,000 Americans, white and negro, in the South who have never lived a normal economic life, and are still in economic bondage.

"The question of racial relations is not only an economic question but a human question that strikes deep at the root of religion and morals.

"Slavery broke the ethical backbone of Christianity in this country and we have never recovered. We have separate churches for blacks and whites, and yet in both we will assemble next Sunday and vote to send missionaries to Africa."

Turning to politics the speaker declared there had been "no bipartisan or free discussion of political affairs in Mississippi for fifty years.

"There are thousands of negroes disfranchised in Mississippi," he asserted. "and the same thing might be said of Georgia, South Carolina and some other Southern states." He urged that these conditions be ended by enlightened white men.

High Point, N. C. Enterprise
Thursday, April 30, 1931

NOTED SPEAKERS AT U. N. C. MEETING

Biennial Human Relations Institute Will Open At University On Sunday.

CHAPEL HILL, April 30.—The program for the University of North Carolina's second quadrennial Institute on Human Relations was announced today by Harry F. Comer, executive secretary, and Beverly Moore, student chairman.

The purpose of the institute is to provide for a week of intensive study of present-day problems in the fields of international, industrial, and interracial relations. Some of the nation's greatest authorities have been secured to speak on these subjects.

The program will get under way Sunday morning when the pulpits of four local churches will be filled by visiting speakers. Dr. Carl C. Taylor, Dean of the Graduate School at N. C. State college, will speak on international relations in the Baptist church, and James Myers, Industrial Research Secretary of the Federal Council Churches, will speak in the Episcopal church on industrial relations.

Dr. C. B. Hoover, professor of economics at Duke University, will speak in the Methodist Church, having Soviet Russia as his subject. Dr. W. L. Poteat, president-emeritus of Wake Forest College, will speak in the Presbyterian church on "Christian Attitudes in Race Relations."

All of the evening meetings will begin at 8 o'clock, and will be held in Memorial Hall. Sunday night Dean Shailer Matthews of the University of Chicago School of Divinity will speak on "A New Social Gospel for the New Social Order."

Monday morning at 10 o'clock Gen. Charles P. Summerall, president of the Citadel and retired Chief of Staff of the U. S. Army, will address the nIstitute on "Trends in Our National Defense Policy," and in the evening at 8 o'clock Norman Thomas, director of the League for Industrial Domorcracy, will speak on: "Wanted —A New Social Philosophy."

Gastonia, Marion, and Danville will be the subject of James Myers' address Tuesday morning.

The Institute will be addressed Wednesday morning by Francis Gorman, International First Vice-President of the United Textile Workers, who will speak on "Labor Organization and Southern Industry." In the evening Ben E. Greer, manager of the Judson Mills, Greenville, S. C., will speak on "The Mill Owner's Responsibility and Viewpoint."

Thursday's sessions will be featured by talks on the human element in the textile future by Ben Geer and on "The Grisis in the Modern State" by Prof. Harold J. Laski, professor of political economy in the London School of Economics and at present visiting professor at Yale.

Friday morning Dr. Mordecai Johnson, president of Howard University, will speak on "Race Issues in Modern Society," and in the evening Professor Laski will have as his subject "The Place of Administration in the Modern State."

Prof. James T. Shotwell of Columbia University will talk on international relations Saturday morning, and the Institute will close its program Saturday evening with an address by Professor Laski on "The Export in Democracy."

In addition to the speakers announced above, there will be several prominent visitors on the campus as additional leaders of the seminars which will be held throughout the week. Among these are: Will W. Alexander, director of the Committee on Racial Cooperation, Dr. W. C. Jackson, vice-president of N. C. C. W., and N. C. Newbold, director of the negro division of the State Department of Education.

Raleigh, N. C. News and Observer

HUMAN RELATIONS TO BE CONSIDERED

Many Prominent People On Program of Institute at Chapel Hill

Chapel Hill, April 30.—The program for the university of North Carolina's second quadrennial Institute on Human Relations was announced today by Harry F. Comer, executive secretary, and Beverly Moore, student chairman.

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Speakers for the remainder of the week will include Francis Gorman, labor leader, Ben E. Geer, cotton mill owner; Harold J. Laski, professor in the London School of Economics; Dr. Mordecai Johnson, president of Howard University; James T. Shotwell, of Columbia University.

Ohio.

Race Relations - 1931

Meetings, Conferences, etc.,

REV. B. F. REID PREACHES TO A LARGE WHITE CONGREGATION

Courier
2-21-31

CINCINNATI, Feb. 19—On Sunday, Feb. 8, Rev. W. L. Steffens (white), of the State Avenue Methorist Episcopal Church, and his splendid congregation exhibited the spirit of Christ in their manner of receiving Rev. B. F. Reid, pastor of Zion Baptist Church. Rev. Reid says that he received from them one of the most cordial welcomes of his ministerial career.

Pittsburgh, Pa.

The theme was "The Gospel of Christ"; a free gospel, an universal gospel, and a saving gospel. The minister and congregation were liberal in their expressions of appreciation for the message.

Rev. Samuel H. Bowyer, of the Federation of Churches, was at Zion at the same time Rev. Reid was at State Avenue.

Race Relations - 1931

South Carolina

Meetings, Conferences, etc.,

[illegible] S. C. Evening Post
Monday, January 19, 1931

GROUPS MERGED

Colored Members of Interracial Committee Have Meeting

At the regular annual meeting, held Friday evening at the Y. W. C. A. on Coming street, the colored men group and colored women group of the inter-racial committee met in joint session, merged into one body and elected officers for the next ensuing term, with Rev. C. S. Ledbetter as president.

Heretofore, the colored men group and the colored women group were separate bodies, and met in join session for business, occasionally In the future, however, this custon will be discontinued. The mem bership of the organized genera committee will consist of the mem bers of the two mixed groups, on white and one colored, which wi meet together in joint session th third Friday in each month a 8 p. m.

The next meeting of the genera committee has been moved up on week ahead, and is scheduled fo Friday, February 13. The colore group will meet the same evenin at 5 p. m.

The speakers have been selecte and the committee on arrangement is busy arranging a special pro gram for "Race Relation Day, which will be observed at Cente nary M. E. church Sunday, Febru ary 8, at 4 p. m.

The members of the clergy wit their congregations are especiall nvited. The public is welcome.

Races Mix Regardless at Confab in Carolina

3-7-31

Chicago Def

COLUMBIA, S. C., March 6.—This state, a hotbed of race prejudice and home of Cole Blease, got away from its traditional practices last week during meetings of the leaders of the Y. W. C. A. and Y. M. C. A. from the Carolinas.

At sessions held at the Jefferson hotel the local Y. M. C. A. and the Rosemary tearoom, institutions that are known to cater only to members of the white race, President D. H. Sims of Allen university was a welcome guest. He spoke at several of the gatherings.

President Sims took an active part in framing the plans that brought about the merger of the boards of the two states, which until 11 years ago worked together as one.

Another noticeable incident during the meetings was the presence of eight members of the Race, including Dr. Sims, at the association's banquet, held in one of the city's leading tearooms.

A meeting at Charlotte, N. C., on Feb. 18 brought together committees from the two states. It was then that plans which had previously been accepted by the South Carolina association were adopted and the two states returned to their status prior to 1919, since which time the board of each state has been functioning individually.

The merger will mean much to the Race, Dr. Sims said, especially to the older boys conference.

Charleston, S. C., News & Courier
Sunday, March 29, 1931

RACE RELATIONS ADDRESS SUBJECT

Mrs. Jessie Daniel Ames, Inter-racial Group Director, Heard

Mrs. Jessie Daniel Ames, director of women's work of the Southern inter-racial commission, with headquarters at Atlanta, Ga., addressed a meeting at the Citadel Sqare Baptist church yesterday morning, under the auspices of the Charleston inter-racial committee. Mrs. Clelia P. McGowan, chairman of the committee on race relations in South Carolina, presided, and the Rev. George L. Nickles, pastor of Westminster Presbyterian church, led in prayer.

The meeting was well attended and music was furnished by the boys' glee club of Avery Institute, which sang with harmony and graphic interpretation, a group of spirituals.

Mrs. McGowan introduced Mrs. Ames, who reviewed the three-fold ten-year program of the commission. This program is to assist in the improvement of the rural schools for negroes; to wage a relentless war on lyching, and to work for better working conditions for women and children. She said that here is a program that will challenge the best spirit in the civic, educational and religious organizations among women. Mrs. Ames also outlined the new plan for state work. Each state is to be divided into regional conferences, centering around a city. The plan is in operation in Mississippi.

Two regional conferences were organized in South Carolina during this week. The group here went on record as approving the new plan, calling for an executive committee of four in each regional conference. The following persons were named to represent the Charleston regional conference: Mrs. McGowan, Mrs. Rex G. Fuller, Mrs. Claude Whaley, M. Alice LaSaine and the Rev. C. S. Ledbetter.

Brief talks were made by Dr. Sylvia Allen, M. Alice LaSaine and the Rev. C. S. Ledbetter.

An informal discussion followed on the economic conflict between the two races. This discussion proved to be informing and profitable, and many questions were asked which indicated that both races are keenly interested in the economic betterment of working people.

About 150 persons were presen and it was felt that a finer spiri of inter-racial cooperation woul follow such meetings. The meetin was closed with benediction by th Rev. Erasmus L. Baskervill

[illegible] Columbia [illegible]
Thursday, March 26, 1931

RACIAL RELATIONS DISCUSSED TODAY

At 11:30 this morning in Trinity parish house there will be held a regional conference on inter-racial work. Three such meetings are taking the place of a state convention, being held March 24 at Spartanburg, March 28 at Charleston and the one in Columbia. Mrs. C. P. McGowan, Charleston, state chairman of inter-racial commission, announces Mrs. Jessie Daniel Ames, Atlanta, Ga., director of woman's work in the Southern inter-racial commission, as one of the speakers. Miss Clara S. Reed, Springfield, Mass., chairman of inter-racial work of national Y. W. C. A., is also expected to be present. Probably only a morning session will be held and men and women interested in better relations between the races are invited to attend. Invitations have been sent to interested ones in different nearby towns and it is hoped a number will attend.

Race Relations-1931 Tennessee

Meetings, Conferences, etc.

FACE RACIAL PROBLEMS

West Tennessee Commission to Meet At Courthouse Thursday.

Two subjects important to members and sympathizers of the West Tennessee District Commission on Interracial Co-operation will occupy the one-day discussion to be at the courthouse Thursday. Prof. J. L. Harris, district chairman, of Jackson, Tenn., will preside over both sessions.

"Public Health in Race Relations" led by Dr. Clyde D. Foster of the Julius Rosenwald Fund, Chicago, and Dr. L. L. Patterson of Memphis, will occupy the morning. Dr. C. W. Polk, of the Shelby County Health Department, will reply.

After a noon recess when luncheon will be served to visitors through the courtesy of two Memphis schools, discussions will be resumed.

"Child Welfare in Race Relations," led by Mrs. G. W. Brasher and A. M. Dobbins of Jackson, Tenn., will be the afternoon subject.

After business reports and election of officers, the meeting will adjourn.

Officers of the West Tennessee district are: J. L. Harris, chairman, of Jackson; James A. Robbins, vice chairman, McKenzie; Mrs. J. T. Haines, recording secretary, Jackson Arthur Beasley, treasurer, Jackson, and L. G. Murray, chairman negro division, of Jackson.

State Interracial Commission officers who will attend are: Dr. James E. Clarke, state chairman, of Nashville; Mrs. Katherine A. Grimes, chairman of woman's division, Nashville; James D. Burton, executive secretary, Oakdale, and Dr. W. J. Hale, Nashville, R. E. Clay, secretary negro division and state Rosenwald school agent, of Nashville.

Race Relations - 1931

Tennessee

Meetings, Conferences, etc.,

Chattanooga, Tenn. Times
Tuesday, January 6, 1931

GRIGGS EXPLAINS PLAN FOR INTER-RACIAL WORK

A largely attended mass meeting at Howard High school last night, attended by colored educational and religious leaders of Chattanooga under leadership of Dr. Sutton E. Griggs, of Memphis, resulted in foundation of plans for fostering betterment of inter-racial relations in this city.

Dr. Griggs addressed the audience last night, going into the problems existing within the Negro race, and between the colored and white races. He urged his hearers to strive to make Chattanooga the model city of the nation in race relations. Literature explaining his theories is to be distributed in the city.

It was decided to make special efforts in protecting interests of colored citizens of the laboring class of this community who have no influence toward maintaining their rights of employment.

EAST TENNESSEE STUDENTS HOLD INTERRACE FORUM

New York, N.Y.
1-10-31

Knoxville, Tenn.—The origin of race prejudice and what the student may do to prevent it was the subject discussed at the monthly meeting of the East Tennessee Student Interracial Commisssion held at Knoxville College.

The subject was introduced in brief addresses by Samuel Cain of Knoxville College and Joe Hector of Maryville College, and was the basiss of a lively general discussion which lasted more than an hour.

Student representatives were present from two colored institutions, Morristown and Knoxville Colleges, and from two white schools, the University of Tennessee and Maryville College. These schools for several years have had a student interracial forum which has done much to promote intelligent and helpful attitudes.

Joseph Matthews of Knoxville College is president of the commission this year, and Miss Almeda Ford of Morristown College is the secretary. The next meeting of the group will be held at Maryville College on January 12.

This is one of several such student interracial forums operating in Southern college centers, Nashville, Raleigh, Atlanta, Lynchburg and other cities.

Negligent Sheriff Would Be Held Responsible Under Proposed Bill

East Tennessee News
1-22-31

NASHVILLE, Tenn., Jan. 16.—The sessions of the Tennessee Inter-Racial commission held in the auditorium of the Central Y. M. C. A., yesterday proved the most interesting in the history of the organization. Dr. James E. Clarks, editor of the Presbyterian Advance, presided over the meetings and Dr. J. A. Lester, of Nashville, and Prof. W. J. Davenport, of Chattanooga, served as secretary and assistant secretary, respectively.

Knoxville, Tenn.

Reports of Secretaries J. D. Burton and R. E. Clay, in charge of the work among the two racial groups in Tennessee, were warmly received by the commission and the constructive program which they are putting over was highly commended.

Of particular interest were the reports of the study groups as offered by chairman of the different committees. Activities along many lines were referred to as the reports were read on education, by Dudley S. Tanner, of the state department of education; public welfare, by Mrs. Katherine S. Grimes, editor of the "Southern Agriculturist;" church co-operation, Dr. E. L. Orr, synodical executive, Presbyterian Church, U. S. A.; rural work, C. C. Haun, of Vanderbilt university's school of religion; public health, Dr. W. S. Leathers, Vanderbilt school of medicine, and law and order, by Dr. James E. Clark, chairman of the commission.

The well prepared report of the committee on law and order brought forth more discussion than any other report, and special commendation was directed to the work of the committee in recommending that special legislation be enacted by the legislature that will tend to curb the evil of lynching in Tennessee.

In the bill, which was unanimously indorsed at the final session of the commission yesterday, direct responsibility for a lynching is thrown on the sheriff making such an unfortunate occurrence prima facie evidence of negligence on the part of the "proper officer of the law," who shall be automatically suspended from office.

Under the proposed bill the sheriff, following his suspension, would be given trial to show whether or not he was actually guilty of negligence. Through this bill, it is believed that the sheriff will be given greater moral support by his friends in dispersal of the mob, according to Dr. Clarke.

Would Strengthen Jails

It was also recommended that jails of the state be made strong enough to keep prisoners safely.

Following adoption of the report, Dr. Clarke was named chairman of a committee organized at the afternoon session for future legislative purposes. Its first objective is passing the proposed lynching bill. It consists of Dr. Edwin Mims and Dr. Alva W. Taylor, of Vanderbilt university, Mrs. Grimes, S. L. Smith, of the Rosenwald fund for Tennessee; Webster Porter, editor of the East Tennessee News at Knoxville; Dr. R. T. Burt, of Clarksville, and Dr. J. L. Lane, head of Lane College at Jackson.

Findings Committee Reports

The report of the committee on findings of which Dr. J. F. Lane was chairman, was read in a most effective manner by Mrs. J. C. Napier, of Nashville. A paragrapn of the report expresed the thanks of the commission to Mrs. W. J. Hale, of the commercial department of A. & I. State College, for the fine service her department rendered in preparing mimeographed programs and copies of each report.

The following officers were elected to serve the commission another year: Dr. Clark, chairman; Dr. Julius Mark, vice-chairman; Dr. J. A. Lester, secretary; Prof. W. J. Davenport, assistant secretary; President W. J. Hale, of A. & I. State College, chairman of the Inter-Racial League; Mrs. Katherine A. Grimes, chairman of Woman's Work; Mrs. McGavock, assistant chairman; Mrs. Frankie Pierce, superintendent of the Girls' Vocational School and state president of Colored Women's Clubs, chairman of work among colored women; James D. Burton, executive secretary, and R. E. Clay, secretary of colored work.

KNOXVILLE LETTER

African-American
& Presbyterian

Meeting of the East Tennessee Students Inter-Racial Commission

By "The Scribe"
5-14-31

The East Tennessee Students Inter-Racial Commission held its annual all day meeting "in the woods" on the campus of Maryville College, Maryville, Tenn., on Monday, April 27th. Representatives from the University of Tennessee, Morristown, Knoxville and Maryville Colleges were present. The meeting was opened with devotions by Dr. Stevenson, Maryville College pastor.

Knoxville

The main topic for discussion was: "The Economic Trend and Its Effect Upon the Negro." This topic was divided into three parts: "The Extent of Vocational Guidance as Related to the Negro," "The Employers' Attitude Toward Negro Labor," and "Negro Women in Industry." Mr. E. Franklin Frazier, associate professor of the Social Sciences at Fisk University, was the principal speaker. In his remarks he gave an excellent diagnosis of the present economic status of the Negro. He cited three factors in civilization that have affected the Negro: Industrialization, urbanization and the displacing of Negroes by machinery. He drew no conclusions, preferring to leave this to the group.

Mr. J. Herman Daves, of the Department of Economics at Knoxville College, spoke on: "The Extent of Vocational Guidance as Related to the Negro." He declared that one of the decisive factors in the Negro's ecenomic plight is his lack of political power. He further stated that the Negro must be given an opportunity to make an honest and decent living or else the white man must take care of him through charity.

Mr. Boyd, of Morristown College, gave facts and figures concerning Negro Women in Industry.

"The Employers' Attitude Towards Negro Labor" was not discussed, because the Commission could not find an employer to discuss the topic.

Some of the questions fired at the speakers during the symposium were: Do you think the Negro should create his own business and give employment to his own group? How may our education be so directed that we can arrive at a fair attitude on the race question? Should the colleges continue giving Negroes a liberal education when they are forced to accept inferior positions? Would it not

be a good thing for the Negro to get hold of the agricultural industry of the country? Should Negro colleges incorporate courses in business administration that would meet the need of present day Negro business? Why is it that many Negroes prefer a white physician to one of their own group?

The adults who shared this experience with the students in this quiet retreat "in the woods" feel that the students will be modified in mind and soul by this acquaintance with all that is best in each other. The conviction is that students affected by the deliverances of the group are sure to achieve wider horizons.

While this little band of courageous souls no doubt constitute the elect of the elect of their campus, it is earnestly hoped that it will diffuse an ever-widening influence until it has touched in a helpful way every segment of student life and eventually reach the man in the street where so much of the racial antipathies emanate.

INTERRACIAL LEAGUE MEETS

Year's Work Is Reviewed By Leaders of Both Races.

The thirteenth annual meeting of the Interracial League of Tennessee was opened Thursday morning at 9:30 o'clock at the A. & I. State College, Dr. J. W. Hale, president of the college, presiding.

The league represents the strongest movement ever organized among the Negro population of Tennessee, Hale, said, leaders of both races being involved. Among the members of the league are the most prominent colored teachers, doctors, ministers, farmers and business men in the State, he said.

The meeting was opened with the singing of the Negro National Anthem and an invocation by Dr. A. L. Demon, of the First Colored Congregationalist Church. Dr. Hale then stated that the meeting was not called to philosophize but to review the progress accomplished in the last twelve months.

"This is a meeting of optimists not pessimists," Dr. Hale said, and as an example of optimism and progress he pointed to the case of Mrs. J. C. Butler, wife of the Sheriff of Carroll County, who saved a Negro from a mob.

The speaker, in referring to other examples of interracial goodwill, stated that Northern capitalists, who wished to invest money in Negro schools in the South, have decided that Tennessee is the best field for such investments, due to the harmony between the two races here.

"Tennessee is trying to give the Negro a square deal," he said. "A few years ago Tennessee was at the bottom of educational endeavor, now she leads."

BURTON REPORTS

J. D. Burton, Interracial secretary for Tennessee and Alabama, said that during the past thirteen years of the League's existence there had been some severe times but expressed his belief that great progress had been made. In his report, Mr. Burton gave a detailed account of progress that had been made along the lines of better health, education, public welfare, church cooperation, and law and order. He also outlined possible future policies for the League.

In his report on law and order, Mr. Burton pointed to the Scottsboro, Ala., case, showing that the Interracial Commission has endeavored to make a fair and impartial study of the case, without entering into a controversy with other organizations, the whole matter being in the hands of outstanding leaders of Alabama.

R. E. Clay, colored Interracial secretary for Tennessee, gave a short resume of the history of the league, mentioning the fact that thirteen years ago 70 per cent of the white people of Tennessee did not think that Negroes needed their rights, but due to the work of the league the figures have been reversed and 70 per cent of the white population is now in favor of right for the colored citizens.

Clay stated that at Interracial meeting at the Y. M. C. A. in Memphis, white representatives from eighteen West Tennessee counties were present and expressed themselves as being absolutely in favor of the movement. A meeting in East Tennessee resulted in twenty-five new colored schools, he said. Other achievements of the league were mentioned.

Dr. J. L. Cuninggim, president of Scarritt College, said that he was tremendously interested in the good will work of the league. "Scarritt," he said, "feels that there is as great an opportunity in the missionary field at home as there is abroad. I offer the services of Scarritt College in the promotion of racial good will, and the realization of the Kingdom of God."

Dr. R. L. Burt introduced guests who had come to the meeting from Clarksville at his request. Mrs. Hicks Polk, of Clarksville, member of the white board of the Interracial League, and prominent worker for colored education, said that if the white race could be brought to an understanding, the Negroes would quickly follow. "The idea that the less a Negro knows, the more you can get out of him is false. Education is the field that will bring understanding. Each race should fill its place and thus build up a respect for the other.

Other speakers were Mrs. W. E. Beaumont, wife of the sheriff of Montgomery County; Dr. A. M. Townsend, secretary of the colored Baptist Sunday School Convention; Dr. C. E. Tucker, president of the Swift Memorial College at Rogersville, Tenn.; Mrs. J. W. Turrentine, president of the Parent-Teacher Association of Davidson County; Dudley Tanner, State agent for Negro schools; Mrs. Ina Sherrebeck, general secretary of the Y. W. C. A.; J. C. Napier, Mrs. Bertha Childs of the Nashville Altrusa Club, and O. C. Wallace, of Maysville, Tenn.

Reports of the findings of principals, supervisors, Smith-Hughes Workers, and teachers seminar followed. Appointment of committees and reports of the committee on resolutions closed the meeting.

The league resume its meeting at 2 p. m.

Chattanooga, Tenn.
NEWS

JUL 18 1931

GROUP TO STUDY LYNCHING MEETS HERE ON MONDAY

Members of Commission Headed by Milton Will Hear Reports by Staff.

Members of the southern commission on the study of lynching will hold an executive conference here Monday at the Signal Mountain hotel. Members of this special commission, of which George Fort Milton, editor of The News, is chairman, will hear reports from the commission's staff on lynchings and frustrated lynchings during 1930.

Members of the commission besides Mr. Milton are Julian Harris of the Atlanta Constitution, Atlanta; Prof. John Hope, Prof. B. F. Hubert, Prof. Charles A. Johnson and Dr. W. P. King, all of Atlanta; the Rev. W. J. McGlothlin, Nashville; Dr. R. R. Moton and Dr. Howard W. Odum, director of the institute for social research, University of North Carolina, Chapel Hill, N. C., and Alex Spence, a lawyer of Dallas, Tex.

All members of the commission, with the exception of Mr. Harris, who is in Europe; Dr. McGlothlin, who has other engagements, and Dr. Moton, who is ill, will attend the conference.

Leaders Attend.

Others who will be present are Dr. W. W. Alexander, director of the commission, with headquarters in Atlanta; R. B. Eleazer, secretary of the commission on interracial co-operation, Atlanta, and Arthur Raper, chief of the field workers for the southern commission, whose headquarters are in Atlanta.

In addition to hearing reports on lynchings and attempted lynchings during the past year, the commission will make plans for a formal report as to the underlying factors of lynching and as to the means by which lynching can be prevented or those persons responsible for lynchings can be punished.

The conference will open at 10 a.m.

State Interracial League Closes

Thirteenth Annual Meeting Held at A. & I. State College in an All-Day Session Thursday

Men and women representing both races, made up the personnel of messengers, officials and members of the executive committee of the 13th Annual Session of the State Interracial League, which held its session at A. & I. State College Thursday, July 16th. The meeting was called to order at nine o'clock. President Hale of State College, who is also president of the Interracial League, extended the welcome who together with the Interracial League secretary, Mr. R. E. Clay, assisted by Dr. R. T. Burt, chairman of the executive committee, Mr. James D. Burton, secretary of the Interracial League proper, and Mr. James E. Clarke, the chairman, made every arrangement for a large gathering and an intensive program.

Reports of the work done in the state that had far-reaching effect on the improvements desired here in Tennessee between the races, were made by the several secretaries. The executive committee's report was the most elaborate presentation yet seen in a state meeting. It is stated that a document, calculated to improve the work in which there will be set forth in detail what has been accomplished will be prepared and circulated not only in Tennessee but throughout the south, as it is known that the Tennessee Interracial League has forged to the front in its accomplishments and in its definite plans for the advancement of the South, irrespective of creed or color.

SCHOOLS AND RACE RELATIONS

That many Southern educators are interested in the improvement of race relations was evidenced by a notable conference on that subject held at George Peabody College and attended by sixty prominent educators from all parts of the South in July of this year.

The conference was called by the Commission on Inter-racial Cooperation and was sponsored by a committee of outstanding educational leaders. Representatives were present from thirty of the leading teacher training colleges of the South, and four days were devoted to earnest consideration of the contributions that colleges and public schools might make toward the wise and equitable adjustment of the South's problems of race relations.

The purpose of the conference was to encourage the introduction in the colleges and public schools of courses in race relations, and the inclusion in other courses of such facts as will help toward more intelligent and fair-minded inter-racial attitudes. The delegates expressed deep interest in the program proposed and many pledged their courses in some form are being given already in eighty colleges and that the results have been found highly satisfactory.

Race Relations - 1931

Meetings, Conferences, etc.,

RACE RELATIONS DAY CELEBRATED IN RICHMMOND

Outstanding White and Colored Citizens of Richmond Celebrate In Epoch Making Meeting.

(Abroad - Commonwealth)

RICHMOND, Va.—National Race Relations Day was observed here with a celebration at the Leigh St. Memorial M. E. Church, Sunday evening, February 8th, at 8:00 P. M. The auditorium of the church was crowded at an early hour, also the galleries of the church and the basement. An overflow meeting was held in the basement, each of the speakers of the occasion addressing the audiences in the auditorium and basement. 2-14-31

Addresses were made by Dr. Samuel C. Mitchell, Professor of History, University of Richmond, one of the leading exponents of better race relations i nthe South; Dr. Beverly D. Tucker, noted scholar and rector of historic St. Paul's Episcopal Church. The colored speaker was Doctor Emmett Jay Scott, Secretary-Treasurer of Howard University at Washington, D. C. Baltimore Md.

Music was furnished by the Sabbath Glee Club, a colored organization, and by a double quartette of young white men from St. Paul's Episcopal Church.

In advance of the meeting, the Inter-denominational Ministers' Union, composed of white pastors of the , passed resolutions of endorsement which were published in all of the Daily newspapers, the resolution being as follows:

Resolutions of Endorsement

"WHEREAS, we recognize the importance, from both the spiritual and material viewpoint, of maintaining the happy, and co-operative relations that have always prevailed between the white and colored races in Virginia,

NOW THEREFORE BE IT RESOLVED, That we heartily commend the interracial service to be held in the Leigh Street Memorial M. E. Church at 8 P. M. on the second Sunday in February, at which time Dr. S. C. Mitchell, of the University of Richmond, will be one of the speakers, and Dr. Emmett J. Scott and Dr. Beverly D. Tucker will be the others, and that we urge the ministers of the city to bring this meeting to the attention of their people, and suggest to them to attend it, so that both races may be well represented."

Dr. Mitchell Speaks

Dr. R. M. Williams, of the Leigh Street Memorial M. E. Church, presided, and introduced Dr. Mitchell, who said in part:

"This is a church, but what is religion? The founder of our religion declared 'I came that they might have life and have it more abundantly.' How can religion be made to bear upon life through the church more directly? It occurs to me that in the churches we should have standing committees on housing, public health and on interracial aims Such committees will have a big task in tieing up the churches with the actual life of our people and with the well-being of our community."

Dr. Tucker in his short address stressed the need of co-operation and understanding between the two races, and made a plea for elemental justice starting in Richmond, Virginia, whereby there would be assured to the colored people of Richmond adequate and satisfactory paving, lighting and sanitary conditions in the Negro communities, with special emphasis upon the extension of fair play to the colored people of Richmond in all of their activities where they touched their white fellow citizens.

Doctor Scott's Address

Doctor Scott in his address referred to the organization of Interracial Commissions throughout the country and spoke of the harmonious cooperation of thoughtful men and women who have sought a larger understanding and better interracial relations. Continuing, he said: "As our war time idealism fades, we are thrown back upon the saving grace of Jesus Christ. Faith in each other, mutual sympathy and cooperation must take the place of racial intolerance, injustice and meanness. Suspicion and hostility must make way for confidence and trust. . . . .

"As differences of opinion were forgotten in the face of national emergency and need during the World War, so they must be forgotten now as we face the serious perplexing problems, the tremendous responsibilities, and the great opportunities which lie all about us. Our appeal now is to the conscience and the dispassionate, considered judgment of the men and women who control public opinion in this country.

"The duty of the church is apparent. It cannot escape it sresponsibility. It must seek to soften hostil public opinion and sentiment in favor of justic and fair play. No portion of such a program calls for more down right statesmanship, courage, and, shall I say, real Christianity, than this matter of the common interests of white and colored Americans.

"Even though the millennium is not ushered in during our lifetime, at any rate, the 12,000,000 colored people of the United States, the colored people of Virginia, have the right to expect a larger measure of abstract justice and the same generous consideration of their constitutional prerogatives than have been accorded them during the past.

"The counsels of wisdom suggest that well ordered programs of mutual cooperation and understanding assure to white and colored Americans alike, in every part of our country, a full share of the blessings of liberty and freedom. The consummation of such a program must inure to the permanent benefit of each and all of us, and to the permanent benefit of our State and our nation."

At the close of the meeting an address was also made by Dr. E. N. Calish, Rabbi of Richmond's most important Jewish synagogue.

A Notable Gathering

The meeting was considered so important that the Richmond Times-Dispatch carried a very full report of the meeting while the Evening News-Leader editorially endorsed the meeting the evening before in a stirring editorial in behalf of better race relations, saying among other things:

"As a permanent element of the population o fthe United States, the Negro must have justice and opportunity. He cannot win these things for himself in those states where her is in the minority and is denied the franchise. The responsibility for maintaining the purity of both races, rests primarily on the white man of the South. The development of better racial relations is not less an obligation than a recognition of realities."

CITY OFFICIAL IS RACE RELATIONS DAY SPEAKER

(Journal-Guide)

A. B. Pleasants Addresses Audience At Grace Church

2-14-31

"Good Citizenship" was the theme of an address by A. B. Pleasants, Assistant Director of Public Works, Norfolk, at Grace P. E. Church, at 6 o'clock p. m. Sunday. The occasion was observance of Race Relations Day, and Mr. Pleasants was substitution for City Manager I. Walke Truxton, who was on the program to speak, but was unable to be present on account of a severe cold.

"The good citizen," said Mr. Pleasants "is a good neighbor, kind friend, good husband or wife, loving parent, and an asset to the community. Such citizen shows up in the acid test as follows: in his ideals of service to his personal, his business, and his community life. As to personal conduct we should strive to be a seven-day a week citizen, not just don a cloak of good fellowship to be worn on Sunday, to pray on our knees on Sunday and prey on our fellowmen all of the other days of the week. Roanoke, Va.

"We should practice what we preach, attend and support the church of our faith, keep our lives clean and above reproach. Man cannot live to himself alone. Each one of us exerts an influence for either good or evil. As good citizens we should step out from the the crowd and stand out in the community as an exemplification of the true ideals of service."

Urges Good Health

The speaker whose official duties keep him constantly in touch with municipal sanitation, urged his hearer to cooperate in helping his department keep the city clean, and thereby improve the general health.

"The task of making and imposing the laws of our city," he said, "is invested in your public officials, but the carrying out of these laws, promulgated for your good, rests with you. The paying of taxes and obeying the civil law do not constitute the sole duty to your city, for it is to your interest to observe the sanitary laws in order that you and yours may have a cleaner and healthier place in which to live. While not given the prominence of many of our laws street cleaning and sanitation come first in healthy citizenship. You can be of wonderful help to your city in seeing that vacant lots and premises are kept clean for the sake of the health of the community."

Mr. Pleasants quoted from an address delivered by City Manager Truxton in 1927 before the Rotary Club the 11 principles which Major Truxton considered most important and fundamental in the city government. One of these, the fifth, made special reference to our group and was as follows: "That the living conditions of our colored citizens who are willing and desirous of advancing, should be materially improved to reduce the mortality rate, and especially do I refer to the highways and thoroughfares in their neighborhoods involving sanitation. We have many excellent such citizens, and I favor concrete evidence of our appreciation of their worth."

In introducing Mr. Pleasants the Rev. Bravid W. Harris, rector, reviewed briefly the history of Race Relations Sunday, which is nationally observed, in interest of harmony and better understanding between the races.

Negroes, Whites Celebrate Race Relations Day In Va.

(World)

Richmond, Va.—National Race Relations Day was observed here with a celebration at the Leigh Street Memorial M. E. Church, Sunday. 2-20-31

Addresses were made by Dr. Samuel C. Mitchell, Professor of History, University of Richmond, one of the leading exponents of better race relations in the South; Dr. Beverly D. Tucker, rector of St. Paul's Episcopal Church. The colored speaker was Doctor Emmett J. Scott, Secretary-Treasurer of Howard University, Washington, D. C.

Music was furnished by the Sabbath Glee Club, and by a double quartette of young white men from St. Paul's Episcopal Church.

In advance of the meeting, the Inter-denominational Ministers' Union, composed of white pastors of the city, passed resolutions of endorsement which were published in all of the daily newspapers.

LEADERS OF TWO RACES TO SPEAK ON RACE-RELATIONS PROGRAM

Journal & Guide 2-7-31

RICHMOND, Va.— The Leigh Street Memorial M. E. Church of this city will observe Race Relations Day this Sunday, February 8. A very interesting program has been prepared for the celebration at 8 p. m. D. Emmett J. Scott, former secretary to the late Booker T. Washington, former special assistant to the Secretary of War and at present secretary-treasurer at Howard Univeristy, is one of the speakers scheduled for the program.

The other speakers are Dr. S. C. Mitchell, professor of history, University of Richmond, and one of the leading exponents of better race-relations in the South, and Dr. Beverly D. Tucker, noted scholar and preacher at St. Paul's Episcopal Church. Music will be furnished by the Richmond University Choral Club, Sabbath Glee Club, and St. Paul's Episcopal Church Glee Club.

Norfolk Va.

The Inter-Denominational Ministers' Union (white) in a regular meeting unanimously endorsed the observance of Race-Relations Sunday and appointed a committee to work with the Leigh Street Committee in perfecting the program.

This is the third interracial program held at the Leigh Street Church. The crowds have been so large in former years that the church has not been able to accomodate them. Dr. R. M. Williams is the pastor.

EMMETT J. SCOTT

STUDENT CONFERENCES HELP TO BETTER RACE ATTITUDES

Journal & Guide

Editor, Journal and Guide:

"Shall we have racial brotherhood?" That was the question hurled at some two hundred college students of New England by Sherwood Eddy, educator and author at the Northfield Student Conference held at Deerfield, Mass., a few weeks ago. I happened to attend the conference and I was particularly impressed wtih the positive reaction of that body to those words. There sprang forth violent indignation at the racial situation as it exists in America. Here, a representative group of students from many leading universities and representing homes from all sections of this country and some foreign countries, apparently made a sincere effort to thrash out the racial situation.

Norfolk Va

Regardless of the values some may place on conferences and group discussions as a means for attempting to solve certain problems, I believe those students did much serious thinking on the matter and will actually attempt to bring about better adjustments where they might go. There certainly will not be repeated the situation of discrimination as to hotel accommodations or what not has happened at the Detroit Conference last winter. One prominent man deplored the fact that there was only one hotel in Boston at which he could invite his Negro friends to a meal. A student leader from Williams College told me he would make every effort to wipe out what discrimination there is on his campus.

2-1-31

Richard Hill, a Negro student at the Harvard Divinity School also addressed the body and with abundant information, tact, and brilliant wit, gave an impressive outline of the present racial situation. Many of the delegates had never before been addressed by a man of color, and I am sure this was a revelation to them. It was interesting to note the enthusiasm with which hundreds of questions were poured at young Hill during the open forum after his address.

There is little doubt that many whites are frankly facing the challenge of justice and unlimited cultural opportunity for all people with a lack of mere curiosity or a patronizing attitude. Their psychological make-up and conventional standards will be forced to change to something more rational and constructive. It remains for Negroes not to view the situation too pessimistically. No man should allow himself to reach such a conflict that any unpleasant situation or unfortunate circumstance should make him embittered with the world.

The results of conferences and other discussion bodies are not by any means negligible. Real brotherhood can be achieved only by a better understanding of whites with blacks and vice versa. The undersigned has attended two Northfield Conferences and has had the occasion to meet the same students again that were at the previous meeting. One could hardly help but notice that these men had grown much broader and more liberal in their attitudes.

The world needs more men like Sherwood Eddy who, fearless in his denunciations, champion of justice for all oppressed minorities, eloquent, sincere, is one who unceasingly attempts to realize his ideals. I'm sure that most of those students when they left Northfield resolved: "We shall have racial brotherhood!"

—DAVID CARRINGTON, JR.

Richmond, Va.

A Significant Address At Blacksburg

Journal & Guide

ON another page is published a part of the text of an address delivered at Virginia Polytechnic Institute recently by Mr. R. B. Eleazer, educational director of the Southern Commission on Interracial Cooperation. We invit careful reading of it.

8-1-31

After reviewing Virginia's lofty tradition Mr. Eleazer, who is a Southerner by birth and education, tactfully drew attention to some of the South's obligations to its Negro citizens, naming lax protection of life and property, lynchings, the scanty considerations we receive in the petty courts, peonage, unfair distribution of public school funds especially in the rural districts, deplorable conditions growing out of the operation of jim crow laws, denial by cities of just treatment in the matters of paving, water mains, lights, sewers, and hospital facilities.

Norfolk Va

Mr. Eleazer was addressing mostly students, young men who are to be future leaders in Virginia. It is safe to say that it is reasonably certain that this same group would not have listened to him a decade ago. It is also safe to say that most of them did hear what he had to say with sympathetic interest. That is the general experience when the subjects on which Mr. Eleazer spoke are brought to the attention of students of white colleges, whether the speaker is of the white or colored race. That is progress.

The South made a distinct gain when the Commission on Interracial Cooperation was formed. It has tackled the delicate question of race relations in such a statesmanlike manner that the gains have been decidedly notable.

The South, and particularly Virginia, is not hospitable to interracial diplomacy that does not originate from within. The advantage which the commission has is that it is indigenous. Still it has many obstacles to overcome because of the attitude of many people of both races. All of the difficulties that impede justice and interracial harmony do not reside within the white race. Some of our own people set up trouble a plenty. But upon the whole, progress is being made all along the line.

Interracial Conference Will Meet In Norfolk This Month

Norfolk Journal & Guide

Tidewater Group's Session Scheduled For September 21-22 At Freemason Street Baptist Church

Norfolk, Va

"Progress in the Fine Art of Harmonious Living" will be the general theme of the Tidewater Interracial Conference which will be held here Monday and Tuesday, September 21-22. The conference is under auspices of the Virginia Interracial Commission, of which Dr. R. E. Blackwell, president of Randolph-Macon College, is chairman and L. H. Reynolds of Richmond, director for Virginia and North Carolina.

The sessions of the conference will be held at Freemason Street Baptist Church, convening Monday at 10 a. m. The afternoon session Monday will start at 2:30 and the night session at 8 o'clock. Tuesday's sessions will convene at the same hours.

Hampton Prexy To Speak

President Arthur Howe of Hampton Institute will be among the speakers and the Hampton Quartette will sing during the sessions. There will be at least two local speakers of prominence.

The Virginia Inter-racial Commission is made up of representative citizens of both races, who are making a careful, Christian study of human problems as they affect both racial groups, and are seeking adjustments by the application of knowledge and understanding.

Members of Commission

The Tidewater members of the Commission are Homer L. Ferguson, Judge Herbert G. Cochran, Louis I. Jaffe, Dr. Southgate Leigh, Douglas Gordon, Rev. Richard H. Bowling, Mrs. R. H. Potts, P. B. Young, G. Walter Mapp, George T. Hardy, Rev. M. C. Allen, W. H. Crocker, Dr. John M. Gandy, Dr. J. A. C. Chandler, Rev. W. Sparks Melton, Mrs. A. A. Galvin, Rev. Vincent D. Warren, Mrs. J. B. Eley, Mrs. Lee Britt, Arthur T. Howe, Wm. A. Aery, Isaac Fisher, L. C. White, J. B. Pierce, Wm. M. Cooper, J. Alvin Russell, Judge Nottingham, Dr. D. W Byrd, Mrs. Mary F. Jennings, Norman Hamilton, W. N. Morgan, Miss Lizzie Jenkins, Miss Edna Colson, and Dr W. E. Reid.

Race Relations-1931

Virginia

Meetings, Conferences, etc.,

A SOUTHERNER TALKS TO THE SOUTH

Journal & Guide

R. B. Eleazer Tells White Virginia Audience Of Neglected Obligations To Negroes

Norfolk, Va.

BLACKSBURG, Va.—In the light of its best traditions, no Southerner today need apologize for taking seriously the South's obligation to its ten million Negro citizens, R. B. Eleazer, educational director of the Commission on Interracial Cooperation, declared in an address broadcast from Virginia Polytechnic Institute, here, recently.

Several obligations of the white South to the Negro merit special attention, Mr. Eleazer said, because so frequently neglected. His address in part follows:

10-1-31

1. Perhaps most obvious and most important of these obligations is that of legal protection of the Negro's life and property. Before the law certainly, if nowhere else, American citizens are supposed to be equal. Justice wears a blindfold that she may treat all alike. Yet so common is our American practice of lynching that even the most law-abiding Negro lives constantly under its shadow, never knowing at what moment he may be suspected of crime and hurried away to death at the hands of the mob, with no chance whatever to prove his innocence.

In the last 50 years approximately 5,000 persons have been done to death by American mobs, many of them later found to be the victims of mistaken identity and many more accused of relatively minor offenses. This distinctive habit of ours, which has no parallel anywhere else on earth, advertises us around the world more effectively than anything else we do. It discredits both our civilization and our religion and renders the missionary's task increasingly difficult in every non-Christian land. Virginia is to be congratulated on its effective anti-lynching law enacted in the administration of Governor Byrd and I understand, at his suggestion. It is to be hoped that this state shall never again be discredited by an outbreak of the anarchy of mob violence.

Peonage Too Rampant

Another legal abuse still widely prevalent on plantations and in turpentine and lumber camps of certain sections is peonage—the holding of Negroes in a state of bondage by force or intimidation, sometimes under the sanction of laws enacted apparently for that very purpose. I trust nothing of the sort is possible in Virginia, but it is well-known in certain other states.

A serious condition often encountered in the petty courts is the assumption that every Negro suspect is guilty until he proves his innocence, and that is not always an easy thing for even an innocent man to do, particularly if he be without money and friends.

Justice is much surer in the higher courts, but even among them there are exceptions. Within the last few weeks I have had occasion to investigate a number of court cases in which, under the pressure of mob psychology, Negroes have been hastily tried and sentenced to death on evidence that leaves the gravest doubt as to their guilt. The recent case of William Harper at Norfolk gives yet another light on this subject and may well be studied for its general significance.

It must be perfectly obvious, of course, that nothing is of greater importance than the sacred preservation for all of equal and impartial justice in our courts.

A Second Obligation

2. A second obligation which every state and community owes its Negro citizens is a fair measure of opportunity and of public service. In most communities this would mean, first of all, a more generous provision of public school facilities. In hundreds of counties the per capita expenditures for public schools are from six to twenty times as much for the white child as for the colored. In one extreme case of which I know the proportion is nearly forty to one. In one whole state not far distant it averages nine to one. Although our public schools were established primarily for the children of the poor, we thus largely deny their advantages to the poorest class of all. Inevitably of course society pays in ignorance, inefficiency, and crime.

In the towns and cities such public conviences as paving, water mains, lights, sewers, hospital facilities—the common heritage of our urban populations—are largely withheld from the Negro group merely because it happens to be dark in color and without political power. Such public policies are not only unfair to the Negro, but they are also discreditable to the white man's sense of justice and a serious menace to the welfare of the whole community.

No Divine Doom

3. We must cease thinking of Negroes primarily in terms of our own convenience, as a race divinely doomed to perpetual servitude to the white man's will. In the Christian philosophy every human being is an end in himself—never merely the means to some other's end. Slavery violated that principal, and slavery is gone. There are still those, however, who oppose the education of Negroes because they fear that education will make them less submissive servants. There are some who still hold Negroes in hopeless bondage, others who mercilessly exploit their ignorance and helplessness, and many who use them merely as chattels and conveniences. These conditions, too, must pass, as slavery did, because they are inconsistent with Christian ideals and advancing civilization.

But, someone is asking, "Did not God curse one of Noah's sons, turn him black and condemn him to eternal servitude to his brethren"? No, he did not.

Read the story for yourself in Genesis 9 and you will see that God had nothing whatever to do with that unimportant incident and that nobody was turned black. The Negro's color is not the mark of a divine curse, but the result of nature's well-known law of adaptation and survival working through long ages under a tropical sun.

4. Finally, we owe to the Negro, as to all other human beings, an attitude of active sympathy and good will. This surely is what Jesus meant by the universal love of neighbors which he enjoined. If I rightly interpret the mind of Negroes just the assurance of such an attitude toward them on the part of white people would do more than anything else to lift the shadow from their lives, take the sting of bitterness from their souls, and set them singing with the spontaneous joy that is their natural heritage. Not only so, but it would make easy and natural the solution of many of the problems that now perplex us. Surely an attitude is not too much to ask!

Quotes Noted Southerners

I would bind the Negro to us and to America with that devotion and loyalty so often noted as a peculiar characteristic of the race. And it would make easy and natural the solution of many of the problems that now perplex us.

Dr. John Stewart Bryan, publisher of the Richmond News-Leader, recently put the whole case in these few pregnant words:

"'Education, sympathy, wise counsel and friendly help will as nearly solve the racial problem of the whites and blacks as can be done by human nature,' while Henry W. Grady, the South's matchless orator elaborates it in this great utterance with which I close:

"'Let us give the Negro his uttermost rights, and measure out justice to him in that fullness the strong should always give to the weak. Let us educate him that he may be a better, a broader and more enlightened man. And let us remember this—that whatever wrong we put on him shall return to punish us. Whatever we take from him in violence, that is unworthy and shall not endure. But what we win from him in sympathy and affection, what we gain in his confiding allegiance and confirm in his awakening judgment, that is precious and shall endure—and out of it shall come healing and peace.'"

The Tidewater Conference

ADJUSTMENT is the clear motive that underlies the work of the Commission on Interracial Cooperation. Few clear thinking people agree that there is any specific cure for racial problems—certainly none that is immediately apparent—but many agree that adjustments can be made in the social order which will remove or mitigate the effects of these problems. Adjustments that can be made in justice to both races

Journal & Guide

All around us there are irritations. They are found in the administration of the law—in the functions of the police, the courts, the health authorities, the dispensation of educational funds in business, and in almost every relation of life. More often than otherwise these irritations manifest themselves in the form of discriminations and in advantages which the strong take of the weak. Sometimes they manifest themselves in the form of lawlessness—crimes that outrage the community or in mob violence that outrage the law. Often the irritations make themselves felt in the form of wasteful and inefficient labor, slothful and incompetent citizenship. In whatever form they are manifested they destroy harmony in the living conditions of a people made up of different races who are thrown together under one government and are likely to remain together—either in peace and happiness or in friction and unhappiness.

10-3-31

To bear helpfully upon the slow processes of education which are ameliorating conditions in Virginia, the Virginia Interracial Commission, which is an integral part of the Southern Commission on Interracial Cooperation, is holding regional conferences at which the good as well as that which is not so desirable in our bi-racial situation is brought to light and frankly discussed with the view of accelerating that which is good and applying remedial treatment to that which is bad.

Norfolk, Va.

The Norfolk conference held last week approached the "problem" in the spirit of utmost Christian tolerance and brotherhood, characterized by candor tempered with caution. Out of this conference should flow a reenergized basis for adjustment in this community. If this should find expression in a group of earnest men and women of both races who are willing to dedicate themselves to the fulfillment of the commission's program the Tidewater conference will have more than justified its being.

Race Relations - 1931

Wisconsin.

Meetings, Conferences, etc.

Wisconsin U. Students Discuss 'Conflicts'

Defender 5-2-31 Chicago Dad,

By G. JAMES FLEMING
[Chicago Defender Press Service]

MADISON, Wis., May 1.—The extent, causes and plans for the remedy of conflicts between races and persons of different religious beliefs were held up before the light of free discussion last week at the second institute on cultural conflict sponsored by students of the University of Wisconsin.

Prof. Charles S. Johnson, director of the social science department of Fisk university, former editor of Opportunity and author of the "Negro in American Civilization," spoke on the causes of conflicts; Miss Lillian Herstein, teacher at Crane junior college and a member of the Society for Cultural Relations with Latin America, discussed the extent, and John R. Cotton, teacher at Milwaukee State Teachers college and author of an "Introduction to Civilization," advanced steps leading to the remedy of cultural conflicts. The latter two are white.

Miss Herstein touched on the areas of conflict in America and Europe, pointing out how very easy it is for propaganda to develop prejudices and cause the hatred of other peoples, especially in times of crisis, such as war or economic depression.

Dr. Johnson, coming from Columbia university, where he had delivered the final address in the Teachers college series on the Race, said that fair of numerical domination of the Race over the white, fear of racial insecurity, the desire for economic security and mutual ignorance are largely responsible for the conflicts between the races.

Mr. Cotton opened his talk by declaring that he sincerely believed that prejudices and cultural conflicts could be remedied, and he told how there was a time when he had strong prejudices against both the Jew and our Race and he had overcome them.

Abolition of the competitive economic system under which society now operates was advocated by him as the only ultimate solution of the problem of cultural conflicts. "When we establish the co-operative system which must eventually come," he said, "cultural conflicts will disappear."

Mr. Cotton advised the employing of at least one Race teacher in all educational institutions in order to foster better acquaintance and to aid in dissolving racial prejudices. If young people saw teachers of different races co-operating, he said, they would not be so inclined to fall into prejudices themselves.